

THE  
**FAITH, DOCTRINE,  
AND RELIGION, PROFESSED,  
AND PROTECTED IN THE  
REALME OF ENGLAND, AND  
Dominions of the same.**

**Expressed in thirty nine Articles, concordably  
agreed vpon by the reuerend Bishops, and Clergie of this King-  
dome, at two seuerall meetings, or Conuocations of theirs,  
In the yeeres of our Lord 1562. and 1604.**

**THE SAID ARTICLES ANALISED IN TO  
Propositions, and the Propositions proued to be agreeable both  
to the written word of God, and to the extant Confes-  
sions of all the neighbour Churches,  
Christianly Reformed.**

**THE ADVERSARIES ALSO OF NOTE, AND NAME  
which from the Apostles daies, and Primitive Church hitherto, haue  
crossed, or contradicted the said Articles in generall, or any par-  
ticle, or proposition arising from any of them in particular, hereby  
are discovered, laid open, and so confuted.**

*Perused, and by the Lawfull authoritie of the Church of England, allowed to be publike.*

ROM. 16. verse 17.

*beseech you brethren, Marke them diligently, which cause divisions, and offences, contrarie to  
the doctrine which ye haue receiued, and auoid them.*



LONDON,

**Printed by John Legatt, and are to be sold by William Sheppard, at the  
entring in of Popes-head-Alley out of Lombard-Street.**

1625.



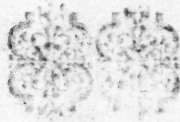
THE  
**FAITH, DOCTRINE,**  
**AND RELIGION, PROFFESSED,**  
**AND PROTECTED IN THE**  
**REALME OF ENGLAND, AND**  
 Dominion of the Towns.

Expressed in thirty nine Articles, concordably  
 agreed upon by the reverend Bishops, and Clergie of this King-  
 dome, at two severall meetings, or Conventions of theirs,  
 the first at Lambeth, the second at Westmynster, the third at  
 Oxford, the fourth at Cambridge, the fifth at Chichester, the sixth at  
 London, the seventh at Winchester, the eighth at Exeter, the ninth at  
 Bath, the tenth at Hereford, the eleventh at Worcester, the twelfth at  
 Gloucester, the thirteenth at Bristol, the fourteenth at Reading, the  
 fifteenth at Salisbury, the sixteenth at Ely, the seventeenth at  
 Norwich, the eighteenth at London, the nineteenth at Lambeth, the  
 twentieth at Westmynster, the twenty first at Oxford, the twenty  
 second at Cambridge, the twenty third at Chichester, the twenty  
 fourth at London, the twenty fifth at Lambeth, the twenty sixth at  
 Westmynster, the twenty seventh at Oxford, the twenty eighth at  
 Cambridge, the twenty ninth at Chichester, the thirtieth at London.

THE SAID ARTICLES ANALISED IN  
 Propositions, and the Propositions proved to be agreeable both  
 to the written word of God, and to the true sense of  
 the same, as all the neighbours of this Realme are  
 bound to believe.

THE ADVERSARIES ALSO OF NOTE AND NAME  
 which from the Apostles daies, and Primitive Church histories, have  
 crossed, or contradicted the said Articles in generall, or any par-  
 ticuler, or proposed a different sense in any of the same, have  
 been refuted, and their errors, and heresies, are  
 manifestly shewed to be false, and to be contrary to the  
 word of God, and to the true sense of the same.

Printed, and by the Kings Majesty of the Church of England, allowed to be published.  
 London, the xxij. year of the Kings Majesty of England, and of France, and of Ireland, and of the Towns, and of the Bishopricke of London, and of the Bishopricke of Winchester, and of the Bishopricke of Exeter, and of the Bishopricke of Bath, and of the Bishopricke of Hereford, and of the Bishopricke of Worcester, and of the Bishopricke of Gloucester, and of the Bishopricke of Bristol, and of the Bishopricke of Reading, and of the Bishopricke of Salisbury, and of the Bishopricke of Ely, and of the Bishopricke of Norwich, and of the Bishopricke of London, and of the Bishopricke of Lambeth, and of the Bishopricke of Westmynster, and of the Bishopricke of Oxford, and of the Bishopricke of Cambridge, and of the Bishopricke of Chichester, and of the Bishopricke of London, and of the Bishopricke of Lambeth, and of the Bishopricke of Westmynster, and of the Bishopricke of Oxford, and of the Bishopricke of Cambridge, and of the Bishopricke of Chichester, and of the Bishopricke of London.



LONDON:  
 Printed by Iohn Legant, and are to be sold by W. Bland, at the  
 Gunpowder in London, and at the Gunpowder in London.



# TO THE MOST REVEREND FATHER

in God, and his Right Honourable

good Lord RICHARD, by the Diuine prouidence Archb. of Canterburie, and Primate of England; and Counsellour to the most High, and Mightie Prince, IAMES, King of Great Brittain, France, and Ireland.



MOST Reuerend Father in God, there is no one thing in this world that of men truly zealous and Christian, in these latter daies of the world with greater earnestnesse hath bin desired, then that by a ioynt and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made, and divulged, containing, and expressing the summe, and substance of that religion, which they doe all both concordably teach, and vniformely maintaine.

That holy man (of happie remembrance) D. Cranmer. (who sometime enioyed that roome in our Church, which your Grace now worthily possesseth) in the daies of that most godly yong Prince, King Edward the sixth, employed a great part of his time and studie, for the effecting of that worke; and imparted his thoughts with the most principall persons, and of

Archb.  
Cranmer.

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rarer note in those daies for their wisdom, pietie, and credit among the people of God throughout Christendome. *24.* *Calvin*, vnderstanding of his intent, addrest his letters vnto the said Archbishop, and offered his seruice, saying, that might his labours stand the Church in stead, *Ne decem quidem moris*, it would not grieue him to faile ouer ten Seas to such a purpose.

Vnitie of doctrine in all Churches reformed.

21. But this prouing a worke of much difficultie, if not altogether vnpossible in mens eyes, especially in those daies, to be brought about; the next course, and resolution was, that e- uery Kingdome, and free State, or Principalitie, which had abandoned the superstitious, and Antichristian Religion of the Church of Rome, and embraced the Gospel of Christ, should divulge a Brieue of that religion, which among themselves was taught, and beleueed, and whereby through the mercie of God in Christ, they did hope to be saued. Which to Gods great glory, and the singular benefit, and comfort of all Churches, both present, and to come (as the constant Harmony of all their confessions doth most sweetly record) with no great labour was notably performed. T 20

\* Ab initio reformationis ardebant amore veritatis omnes Politici, Ecclesiastici, Plebei. Tealer, de diuturno belli Eu- char. p. 49. Vnitie of doctrine in the Church of Eng in K. Ed. 6. his daies.

This worke of theirs tolde the Churches in those daies, and doth vs, and will enforme our posteritie, that not only in every particular State, and Kingdome, but also throughout Christendome, where the Gospel was entertained, the Primitive and Apostolicall daies of the Church were againe restored. For the multitudes of them that did beleene (I speake both jointly of all, and severally of each reformed people, not of every particular person, fantastique, false apostles, and peruerse teachers, or professors in any Church, who were not wanting euen in the Apostles daies) touching the maine, and fundamentall points of true religion, were then of one heart, and of one soule, and did thinke, and speake one thing, and liue in peace.

3. The said Archbishop (for vnto whom better, after God, and the King can wee ascribe the glory of this worthy act?) wrought this Vnitie, and Vniformitie of doctrine in this Kingdome, in the Halcyon daies of our English *Isias*, *K. Edward* the sixth of that name: and the same doctrine, so by his meanes established

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established in the time of peace (a notable worke of peace) like a manly, heroicall, and heavenly Captaine, vnder our Generall, Iesus Christ, he resolutely; euen with his heart blood, and in the fierie torments, afterwards confirmed in the dayes of persecution.

A certaine learned man, (speaking of the Religion heere then professed, and writing vnto the Lords of our late Queenes Counsell) doth say, he (meaning the Papist his aduersary, who charged our Church with discord, and disagreements about matters of religion). He ought (saith he) if he had bin able, to haue brought out the publike Confession, and Articles of faith, agreed in *K. Edwards* time; and haue shewed any in England, that professing the Gospel, dissenteth from the same. So esteemed hee (and with him many thousands of learned, and iudicious men) of the doctrine then ratified by authority, and professed in this kingdome.

*An. 1552.*

*K. Edward 6.*

But those daies of our Churches peace continued not long (through our vnthankfulnesse, and finnes) neither on the other side, was our persecution permanent (through the goodness of God), though for the time exceeding vehement, and violent. For *subtula fuit, & cito transijt*. It vanished away quickly, as do many raging stormes euen vpon the suddaine; yet not through the power of Gunpowder, and treasons, but through the force of ardent praiers vnto the Almighty. For *arma ecclesia preces*.

*Q. Mary.*

4. Wee finde that *M. Latimer* (that facied, and reuerend Father), addicted himselfe very seriously in those daies vnto the exercise of prayer; and his principall, and most vsuall pray-ers were first, for himselfe; next for the afflicted Church of England, and lastly for Lady *Elizabeth*, the deceased *K. Edwards*, and *Q. Marijs* sister.

The praies of the persecuted Saints for the reducing of true religion into the realme.

For himselfe he prayed, that as God had made him a Minister, and Breachery of his truth. So he might constantly beare witnes vnto the same, and haue the grace and power to maintaine it in the face of the world, euen till the houre of his death. For the Church of England hee prayed, that God would bee pleased once againe, to restore the free preaching of the Gos-

*F. Latimer.*

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pell to this Realme (and this with all possible feruency of Spirit, he craued at the hands of God). And for Lady *Elizabeth*, that hee would preserve, and make her a comfort to his then comfortlesse people in England. And the Almighty, and our heavenly Father both heard, and granted, all, and euery of his petitions.

*B. Parkhurst.*

*Q. Elizabeth.*

M<sup>r</sup>. Gualter (that learned, painfull, and excellent Diuine at Tigre, dedicating his holy, and Christian Comments vpon the lesser Prophets vnto D. Parkhurst, Bishop of Norwich (who in the dayes of the forementioned Q. Mary, voluntarily had exiled himselfe so farre as Switzerland, for his preservation, if it might be, vnto better times) faith of the said Parkhurst, that when he liued in Tigre, Lady *Elizabeth* was euer in his mouth: her Faith, her wisdom, her magnanimous spirit, her virgineous and chaste behaviour, he would euer celebrate with high words and commendations, and that God would guard, and safegard her person for the good of his people, was his daily prayer: yea (saith the same Gualter) *claram eandem rem publicam*, it was not your prayenonely, but all Gods people so prayed besides. And their prayers were not made in vaine. For both Queene *Mary* liued not long; and Lady *Elizabeth* was placed in the royall throne; superstition was expelled, and true religion againe, to the singular comfort; and multiplication of Gods people in this kingdome, very solemnely restored.

True doctrine restored, an. 1562. and an vniformity of the same established, and published, an. 1562.

An. 1562.

5. Notwithstanding an Vniformity of doctrine to be taught, embraced, and professed, by authority of the Prince, and State, was not published till certaine yeares after the Queenes attaining the kingly diademe; but then Articles of religion, to the number of thirty nine, drawne yet three yeares afore, were commended to the consideration; and perusall of the whole Clergie of both Proruinces, in an orderly, and lawfull assembly, or Convocation of theirs at London; and by a sweete, and unanimous readines, thereupon by them allowed. This was effected in the yeare of our Lord 1562. (the same yeare that the mercilesse massacre at Vassley in France was committed by the Duke of Guize; and the same very time also that all the Protestants

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testants in that countrey of France, for holding and professing the same doctrine, were sentenced vnto death, and destruction by the Parliament at Paris: after which their condemnation ensued those horrible, and more then sauage murders, and slaughters of the Religious, and onely for this Religion, at Carracont, at Tholouse, Amiens, Towres, Sens, Agen, Aurane, and many other Cities, Townes, and Villages throughout France).

A principall contriuer of this Vniformitie in religion, and thereby Vnitie among vs, was another Predecessour of your Graces, euen *D. Parker* the first Archbishop of of Canterbury in the said Queenes dayes.

Here vpon Beza from Geneva, *Doctrina puritas viget in Anglia*, *Pure & sincere*; religion flourisheth in England; Zanchius, from Strasborough, *Per hanc reginam saluam*, by her (meaning Q. Elizabeths) comming to the Crowne, God againe hath restored his doctrine, and true worship; and Dancus, The whole compasse of the world hath neuer seene any thing more blessed, nor more to be wished then is her gouernment.

So now againe flourished those Apostolicall times (as I may say) of vnitie, and Vniformity of doctrine in our Church. For then were there no contentions, nor dissentions, nor thorny and pricking disputations, among vs about questions of religion, *santum res nobis fuit cum satellitibus quibusdam Pontificijs* (as Bishop Iewel said) we then skirmished onely with the Papiists. As it was at the building of *Salomons* temple: so was it with vs then. Wee set vpon the building of Gods house (which is his Church) without din, without noyse, and stirres. The Aduersaries without, heard vs, and heard of our doings abroad by the pens of the learned *Iewel*, *Nowel*, *Calsedill*, and such other Architects of ours; to our selues we were comely as Ierusalem; to our enemies, terrible as an armie of Banners.

6. Also what afore, viz. an. 62. they had agreed vpon, the same at another Assembly at London, an. 71. and the 13. of Q. Elizabeth, according to an Act of Parliament then made, the said Clergie of England ( the Archbishops and Bishops first beginning,

Subscription  
required vnto  
the Booke of  
Art.an. 1571.



An. 1572. beginning, and giuing the example) by their severall subscriptions with their owne hands, most readily did approve.

\* Bartholomæus fest quia gallicus occubat atlas.

Howbeit in the yeare next ensuing *scilicet* an. 72. (a yeare many wayes memorable, especially for the great, and generall Massacre of about an hundred thousand Protestants in France chiefly in Paris, and the country thereabout adjoining, begun on S. Bartholemewes Eve \*; for Pope *Gregorius* excommunicating of *Q. Elizabeth*, for defending this doctrine, and religion, which here we speake of; and thirdly for the erecting of priuate Presbyteries now first in England) diuers of the inferior ministers in, and about London, and else-where in this kingdom, not a little disturbed the quiet of our state, and peace: some of them by vntimely, and inconsiderate Admonitions, pamphlets, and Libels; others by obstinate refusing, to subscribe, as both Law did enioyne, and their Fathers in Christ, and superiors afore them had done. But these men speedily both by learning were answered, and by authoritie censured, suspended, or deprived.

Vnity of doctrine still continued.

7. And yet not one of these Recusants, and so not one of Englands Clergie, either now, or afore did euer oppugne the received, publike, and Catholike doctrine of our Church, but most willingly approued, and applauded the same, as the truth of God.

For euen the admonitioners themselues (which saide that they did strue for true Religion; and wished the Parliament euen with perfect hatred to detect the Church of England, whereof notwithstanding they were members) euen they doe say how they (meaning the Bishops, and their partakers) hold the substance of religion with vs, and use with them. And againe. Wee (all of vs) confesse one Christ: And their Champion doth acknowledge, that her maiestie hath deliuered vs from the spirituall Egypt of Popery.

So that for doctrine (I meane still for the maine points of doctrine) there was now a sweet, and blessed concord among vs: which Vnity continued all that holy, and Reuerend Fathers, I meane Archbishop *Parkers* time, which was till the 17. yeare of *Q. Elizabeth*.

8. After

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108. After him succeeded in the said Archiepiscopall chaire *B. Grindall*, a right famous, and worthy Prelate; and for religion so sound, as in *K. Edwards* daies (had the Prince liued a while longer) he had bene promoted vnto the Bishopricke of London, vpon the translation of *B. Ridley* vnto Durham (for these things had the State then in purpose). But God otherwise had decreed for their aduancements, as that the one of them should passe through the fire vnto the kingdome of heauen; and the other escape the dangers of many stormes, and waters before he came vnto any preferment at all. And so accordingly *Ridley* was burned, and *Grindall* banished; and both (of them deprived either of life, or liuing, or both; and that for one, and the same cause, and doctrine, which they had preached, and we profess.

*Archbish.  
Grindall.*

But the tempest being ouerblown, and *Q. Elizabeth* (her selfe having likewise escaped the bloody hands of her cruell enemies; yea and Gunpowder traines, and Treasons too, in most barbarous manner) had beene blown vp her same like, and sanctified by, and soyle, into the heauens; and all for her constant labouring, and embracing this very doctrine) her Maiestie (not forgetfull what he had endured for the cause of Christ, and his Church) aduanced this zealous Confessour, and true Soldier, vnto the See first of London (afore designed him), next of Yorke, and lastly of Canterburie.

The care of this Archbishop was great to further the glory of God, but through the enuy and malice of his ill-willers, his power was but small; his place high, but himselfe made low, through some disgraces, by his potent aduersaries: which hee meekely, and patiently endured till his dying day.

During the time of this mans troubles, among other, two things especially deserue obseruation: One is, the flocking of Iesuits into the kingdome (who afore then neuer came among vs), the other is, the insolency, & boldnes of our home faction.

*The factious  
encrease, and  
grew con-  
siderable.*

The Iesuits, indicted Councils; summoned Synodes; enacted, and reuerend orders; and exercised Papall iurisdiction among vs, we not heeding, nor so much as dreaming of any such manner.

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The Brethren (for so did they now stile themselves) in these Churches and charges would neither pray, nor say seruice, nor Baptize, nor celebrate the L. Supper; nor Marry, nor Bury, nor doe any other Ecclesiasticall duty according to the Law; but after their owne deuising. And abroad (as if they had bin acquainted with the Iesuiticall proceedings; or the Iesuits with their practises) they had their meetings both classical, and Synodical; they set downe decrees, reuerfed orders, elected Ministers, exacted Subscriptions, and executed the censures of suspension, and excommunication where they thought good.

The Iesuits had for their provinciall first *Robert Parsons*, alias *Cowbuck*, then *Weston*, and lastly *Garnet* (which *Garnet*) continued in that office till the yeare 1605. when he was apprehended, and for most horrible and hellish treasons, as an arrant Traitor put to death in *Pauls Churchyard* the same yeare. And the Brethren had their (I know not what) chiefe men. All of these residing in, and about London; and in speciall fauour both with the Gentiles, and vulgar people of their seuerall factions: and so continued multiplying their number, and growing strong, euen head-strong in boldnesse, and schisme till the dying day of this most graue, and reuerend Archbishop, which was in the moneth of July. 1583.

10. Some foure moneths afore whose death the said Brethren, at a certaine Assembly of their owne appointing, among other things (as I finde) decreed, that if Subscription vnto the booke of Articles of Religion (afore mentioned; and still meant) should againe be vrged, the said Brethren might subscribe thereunto according to the Statute. Which declareth that what diuersitie, and disagreement soeuer was about other matters, yet abode there still a blessed Vnitie among vs touching the foundation of Christian Religion. And this was in 25. yeare of *Q. Elizabeth*.

11. Next vnto him *D. Whitegift*, then Bishop of Worcester (a man deseruedly vnto that dignitie promoted and for his manifold paines in writing, teaching, and defending the truth; his wisedome in gouerning; and his well demeaning of himselfe euery way, worthy the double honour which hee did enioy,

Vnitie of doctrine still holdeth among vs.  
*An. 1583.*

*Archbisch.  
Whitegift.*

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enjoy, or the State could aduance him vnto) from thence was translated vnto the See of Canterbury.

No sooner was he confirmed in his office, but obseruing both the open and intollerable contempt in many places of all Church orders by authoritie prescribed; and hearing both of many secret comenities, and vnlawfull assemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admision vnto his charge, raised in Scotland, and that for the selfe same cause, which by the Brethren here in England was maintained, and foreseeing the dangers, and troubles likely to ensue (for which he should giue an account, if in time he sought not meanes to preuent them) hee thought it his bounden dutie (for the preservation, of vnitie and puritie in religion, the preuenting of further schisme, and the discovery of mens inclinations either vnto peace, or faction) that all, and euery Minister Ecclesiasticall (hauing cure of soules within the Prouince of Canterbury) vnder his owne hand, and by Subscription, should testifie his consent both vnto the points of religion in the Conuocation, *An. 62.* approved, Subscription the second time called for. and likewise vnto other Articles, necessary for concord sake of all, and euery man, Minister especially to be acknowledged: and accordingly, by due course of Law called then thereunto. Which was done the very first yeare of his remoouall, and of her Maiestie the 26.

This of the brethren was tearmed the woefull yeare of subscription, but that they should so doe there was no cause, vnlesse they are grieued that factious spirits, and malecontented Ministers, and Preachers were discovered, & their erroneous, and schismaticall opinions brought into light. And surely neuer was their subscription hitherto by authoritie vrged in this land, but diuers new fancies (held yet for truthe, not to bee doubted of, among the brethren) were thereby detected, for Gods people to auoid as monsters: neither hath our Church lost, by imposing, nor the aduersaries gained at the long runne, by refusing Subscription. An. 1584.

12. In the yeares 71, and 72. when subscription first was required, the whole land will witness, that many; and sundry  
¶ ¶ 2. bookes

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How basely  
the Brethren  
conceiue of  
the doctrine  
by the Bishops  
agreed vpon,  
and establi-  
shed by the  
Prince.

bookes (aswell in Latin, as English) then, and afterwad shew  
abroad. In which we read how then, and in those daies, the  
truth of God did in a manner but peepe out (as it were) at the  
screene, that *Crammer, Parker, Grindall*, and all the other Mar-  
tyrs, preachers, & learned men (which first in our age broughe  
the light of the Gospel into this realme), did see a little, and  
had a glimpse of the truth, but ouersaw many things, which in  
these daies of the Sunshine of the Gospel, men of meaner gifts  
doe see; and yet may not utter them without great danger of  
the Lawes. (through the iniquitie of the times); though the  
said things now seene be comprised in the booke of God, and  
also be a part of the Gospel, yea the very Gospel it selfe. (so  
true are they), and of such importance, as if euery haire of our  
heads were a life (say the Brethren), we ought to afford them  
in defence of these matters, the Articles of Religion penned,  
and agreed vpon by the Bishops, and Clergie, and ratified by  
the Prince, and Parliament, in comparison of these things  
now reuealed, and newly come to light, are but Childish and  
toies.

Thus write they (as your Grace best knoweth, and I would  
haue quoted the places where they may be read, had I either  
not written vnto your selfe, or did write vnto a man vnac-  
quainted with their bookes). And had they here stayed, their  
words had bin able (without the more grace of God) to haue  
moued the Parliament, & all the people of this land (as they  
haue preuailed but too much already with their too credulous  
favorites) to thinke our Church, for all the reformation  
wrought, and Vniformitie in doctrine established, to be much  
awrie, and farre from the truth it should professe. But setting  
downe (as they haue done) and publishing both what the  
truth is, which now breaketh out, and offereth it selfe by their  
ministerie to the view of the whole world (which afore did  
but peepe out at the Screen), and what the things be, which  
they of meane gifts doe see, and our Fathers, the Martyrs,  
Bishops, and Preachers, both in King *Edward* daies, and after-  
wards (knowne, and acknowledged to be men of excellent  
parts) either did not see at all, or ouersaw, and what likewise  
the



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the points of doctrine newly now reuealed; their *eternum E-  
uangelium* (which without great danger may not be preached  
in England, no more then the doctrine, and Articles of the  
Church of England may be preached at Rome; and for de-  
fence whereof they ought to afford euen their very liues, were  
they so many as the haire of euery of their heads) is, and be,  
they demonstrate themselves to be most childishly vaine; and  
idle in their imaginations; (which they take yet to be illumi-  
nations of the Spirit). He that is to be a Bishop, or a Minister,

13. For all their doings, and discourses (to say the best of  
them) are but to erect a new (which they tearme a true) mi-  
nistry; and their Discipline among vs.) to consist in a

The vncoach  
doctrine of  
the factious  
Brethren.

Themselves doe say, The controuersie betwixt them, and  
vs, is not as (the Bishops, and their wel-willers) they would  
beare the world in hand, for a Cap, a Tippet, or a Surplesse,  
but for greater matters, concerning a true ministry, and re-  
giment of the Church, according to the word, the one where-  
of, that is a true ministry, they shall neuer saye, till Arch-  
bishops, and Bishops be put downe; and all ministers made e-  
quall: the other also will neuer be brought to passe, till Kings  
and Queenes doe subiect themselves vnto the Church, and  
submit their scepters, and throw downe their Crownes before  
the Church, and like vp the hull of the feet of the Church; and  
willingly abide the censures of the Church, that is, of the Pres-  
byterie. For, as the Church is subiect vnto the ciuill magi-  
strate in respect of his ciuill authoritie; so must the magistrate,  
the King and Queene, subiect themselves, and be obedient to  
the iust, and lawfull authoritie of the Church. The ciuill ma-  
gistrate is none officer at all of the Church. For Church of-  
ficers be *non Magistrates, aut Terrarum*, not graueus, or hono-  
rable Lords, but Ministers of the Church. The Presbyterie is  
the Church; and euery Congregation, for Church, should and  
must in it haue a Presbyterie.

This is the Light, which indeede the Martyrs neuer saw;  
the Religion, which our Brethren sticke for; the Truth, which  
they may not preach; but a Childish doctrine, like the Bishops  
Articles, but the wise Gospel, the whole, and all materiall points



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of religion, now in the dayes last of all (yea after the eight Thorowebreaking of H.N. his *Euangelium regni*) reucaled, and for furtherance whereof they are to lend, and spend euen all their liues, if occasion be ministred.

14. Strange, and strong delusions: First to take these and other such assertions for Truths, and heavenly mysteries, which are but the fancies of troubled braines, not grounded, nor truly gathered from Gods word.

Next, to teach one another, and all their fauourers, how they should bee as ready, and prepared euen for these matters, to giue other their linings, and to giue their liues (were they as many as the haire of (all) their heads) as *Cranmer*, *Ridley*, *Latimer* did; and *Parker*, *Grindall*, and all other Preachers would, and euery Christian man, and woman, should (if they bee called thereunto) for the Apostolicall, and Catholique doctrine of our Church, which all Gods people doe know, and the Brethren themselues (as afore hath bin noted) doe confesse, is originally from God, and his written word.

These, and many moe (too many heere to be recapitulated) such phantasies of theirs, or phrensies rather, this first subscription brought first to light (and yet happy had it bin for Gods Church, and people, they had neuer bin broached).

Of the second Subscription vrged. an. 84.

15. Semblably the next subscription called for by the last Archb. your L. predecessor, an. 84. discouered euen the very thoughts, and desires of those (Brethren before, but now stiled) faithfull Brethren, which haue, and doe seeke for the Discipline, and reformation of the Church.

Many Treatises afore, but now, and diuers yeares ensuing they flew about, and abroad like Atomies; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church officers, they name who, and how many sorts they be of them, viz. Doctors, Pastors, Gouvernors, Deacons, and Widdowes, no moe, no fewer.

They say, euery Church must be furnished with a Teacher, and a Pastor, as with two Eies; with Elders, as with Feet; with Deacons, as with Hands. Euery Congregation must haue Eies, Hands,

### *The Preface.*

Hands, and Feete, and yet neither all, nor at all any Congregation is to haue an Head, answerable to those Feete, Hands, and Eies.

The Doctor, by their doctrine, must bee a distinct minister from the pastor, and onely teach true doctrine, and neither exhort, nor apply his doctrine according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to performe. Which pastor also, whensoever he administred the Sacraments, must necessarily make a sermon, or else he committeth Sacriledge.

And concerning discipline, by their doctrine, every Congregation must haue absolute authoritie, to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea euen Kings, and Princes, if they be of the Congregation. And no Prince but must be of some parish, and vnder one Presbytery or other alwaies. Where this power is not, in their iudgements, one of the tokens of a true Church is wanting. For this Discipline with them is a marke of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will neuer leaue suing for, though they should be a thousand Parliaments in their daies, vntill either they obtaine it, or bring the Lord in vengeance, and blood against the State, and the whole land, for repelling the same. The Discipline is Gods holy yoke, Gods scepter; the kingdome and throne of Christ.

The Brethrens  
diuine conceits of their  
Discipline.

Our contronerfie (say they) whether Iesus Christ shall bee King, or no. Again, the end of all our trauaile is to build vp the walles of Ierusalem; and to set vp the Throne of Iesus Christ, our heauenly King, in the middes thereof; the aduancing whereof is a testimony vnto vs that we shall haue part in that glory, which shall be reuealed hereafter.

So learne we now from their said bookes, learned and demonstratiue discourses (which the Fathers, and our forefathers neuer saw, nor had learned) both that their Discipline established, and exercised is a visible marke of a true Church; and to desire the aduancement of the same, an inuisible token of an elect childe of God; so as neither is that a Church, at least

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least no true Church, where their Discipline is not; neither  
they but titular Christians; no true Christians indeede, which  
either sigh, or seeke not to haue it established, and Presbyteries  
in euery parish to be advanced.

The Br.revenue  
and continue  
their base  
conceits of  
the publike  
Art. of our re-  
ligiō, in com-  
pari'on of  
their new  
Gospel.

17. The Articles of our religion (concluded vpon by the reuerend Clergie of our Church) with these learned, and all-seeing Brethren, are but the Bishops decrees; the Articles of the Conuocation house; and reueale some little truth: but these wile Brethren (so faithfull haue they bin betwene God, and his Church) they haue not failed to shew vs the whole counsell of God.

And yet these faithfull Brethren, either through forgetfulness or frailty, or (which I rather thinke) forced thereunto by the power of strait, doe plainly confesse, that those very decrees of our Bishops, and Archbishops of the Conuocation-House, touch that little, little part of the Gospel, which the said Bishops, and Martyrs brought to light, and hath enlightened the whole realme, could not hit the very fundamentall points of Christianitie.

Whereof I will gather that had their newly revealed, yearmed learned Discourses & Doctrines touching Discipline, & their Presbyteries (how fienet with goodly & glorious titles, how with pop'lar blugs & bookish definitions of brandished, and delectable new and divulgedly depreached, we may be fined; but without knowing and believing, the Articles or doctrine of our Church, which yet is not ours, but Gods) there is no salvation ordinarily to be looked for, of any manifest true, & of such necessity in this, for my children and intended all the other things of this world, for the sake of the world, it was prophesied to be a wonderful year long afore I came, and will never be forgotten now it is past.

*An.* 1588.

*Q. Elizabeth*  
opposeth her  
authoritie a-  
gainst the Br.  
their bookes,  
and writings.

Among the things for which the year 88 is famous, one and not of less regard, is, that four heresies, then brought forth by the Brethren, by their reformation from Q. Elizabeth, were denounced schismatical, and seditious; and the doctrine in them contained, erroneous; tending to perfwade; and bring in a monstrous, and apparent dangerous innovation within her dominions.

### *The Preface.*

dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vse. And therefore the said bookes were commanded to be brought in, and deliuered into the hands of authoritie; and speciall charge giuen that no moe of that nature should come abroad, or bee printed.

Whereby (so much as in that blessed Queene, whose name with eternall honour shall be recorded) these new fancies of the brethren were hissed, and exploded out of this Christian kingdome; and the articles, or publike doctrine of our Church, confirmed, countenanced, and by the royall prerogatiue of that peerelesse Prince, more strongly ratified, and commended to her awefull and good subiects then afore.

19. The zeale of learned, and godly men hereupon was inflamed, and their courage so encreased, as whereas afore this time but one or two, or a very few (the first whereof was your L. immediate Predecessor, whose memorie be alwaies honourable among the *Saints*) did encounter the Brethren and oppugned their fancies: now an Armie of most valourous, and resolute Champions, and Challengers rose vp, which then, and diuers yeares ensuing (among whom as your Grace was the first in time which gaue the onset: so are you to be reckoned with the first, and best for zeale, wisdom, & learning) did conflict with these Brethren, defended the Prelacie, stood for the Prince, and State, put the new Doctors to the foile, prostrated the Elders, set vpon the Presbyterie: and so battered the new Discipline, as hitherto they could neuer, nor hereafter shall euer fortifie, and repaire the decaies thereof.

20. Notwithstanding what the brethren wanted in strength, and learning they had in wilynes, and though they lost much one way in the generall, and maine point of their discipline, yet recouered they not a little aduantage another way, by an odde, and a new deuise of theirs, in a speciall article of their classieall instructions,

For while these Worthies of our Church were employing their engines, & forces partly in defending the present government Ecclesiasticall, partly in assaulting the Presbyterie and

Most learned  
and worthy  
men set the  
selues against  
the Br. and  
the Presbyterian  
discipline

A Stratagem  
of the Br.

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m. 1595. new Discipline, euen at that very instant the Brethren (knowing themselves too weake either to ouerthrow our holds, and that which wee hold, or to maintaine their owne) they abandoned quite the Bulwarkes which they had raised, and gaue out were impregnable, suffering vs to beate them downe, without any, or very small resistance; and yet not carelesse of their affaires left not the warres for all that, but from an odde corner, and after a new fashion, which we little thought of (such was their cunning) set vpon vs a fresh againe, by dispersing in printed bookes (which for tenne yeares space before they had bin in hammering among themselves to make them complete) their Sabbath speculations, and Presbyterian (that is more then either Kingly, or Popely) directions for the obseruation of the Lords day.

This Stratagem of theirs was not obserued then, neither I feare me is regarded as it should be yet: and yet did, and since hath, and doubtlesse in time to come, if it be not timely seene vnto, with vnfound opinions, and ~~paradoxes~~ will so poyson many, as the whole Church, and Common-weale will finde the danger, and inconuenience of them (so plausible are they to men either popularly religious or preposterously, and iniudiciously zealous).

21. In this their sallie (as I said before) they set not vpon the Bishops and their calling, their Chancelars, &c. (as Popish, and Antichristian) they let them alone, seeing and knowing they are too well backt for them to subuert: but (which are of great, all; and almost of the same antiquitie with Bishops diuers of them, and I had almost said as necessarie) they rinate, and at one blow beate downe all times, and daies by iust authoritie destined to religious, and holy vses, besides the Lords day, saying plainly, and in peremptorie words that the Church hath none authoritie, ordinarily, or from yeare to yeare perpetually to sanctifie any other day to those vses but only the Lords day.

They build not Presbyteries expressedly (though vnder hand, if it be well marked, they doe erect them in their excrcises of the Sabbath: but they set vp a new Idol, their Saint Sabbath

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Sabbath (earst in the daies of Popish blindnesse S. Sunday) in the middes, and minds of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licentiousnes, libertie, and prophanenesse on the Holy daies (which is readily, and greedily apprehended of all sorts of people euery where, especially of their fauorites) to the high dishonour of God, decay of deuotion, hinderance of Christian knowledge and wisdom in all sorts, especially in the vulgar multitude, and poore seruants, aduantage of the common enemies, and grosse contempt of the necessarie, and laudable orders of our Church. By the latter they haue introduced anew, & more then either Iewish, or Popish superstition into the land, to no small blemish of our Christian profession, and scandall of the true seruants of God, and therewith doctrine most erroneous, dangerous, and Antichristian.

22. Their doctrine summarily may bee reduced vnto these two heads, whereof the one is, that the Lords day (euen as the old Sabbath was of the Iewes) must necessarily bee kept, and solemnized of all, and euery Christian, vnder the paine of eternall condemnation both of bodie, and soule.

The summe  
of the Sab-  
bath doctrine  
breached by the  
Brethren.

The other, that vnder the same penaltie it must bee kept from the highest to the lowest, both of King, and people, in sort, and manner as these Brethren among themselves, haue deuised, decreed, and prescribed.

The former of these is like that of the false Apostles, which came from Iudea vnto Antioch, and taught the Brethren, that vnlesse they were Circumcised after the manner of *Moses*, they could not be saved. Whom the Apostles, *Paul* and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at Ierusalem both zealously did resist, and in their first Synod, or conuocation powerfully suppress.

The latter, as bad as that, hath bin the mother of many hereticall assertions, and horrible conclusions.

I haue read (and many there be alieue which will iustifie it,) how it was preached in a Merket towne in Oxfordshire, that to doe any seruile worke, or businesse on the Lords day, is as great a sinne, as to kill a man, or to commit adulterie. It was



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preached in Sommerfet-shire, that to throw a bowle on the Sabbath day, is as great a sinne, as to kill a man. It was preached in Norfolk, that to make a Feast, or wedding dinner on the Lords day, is as great a sinne, as for a Father to take a knife and cut his childes throate. It was preached in Suffolke) I can name the man, and I was present when he was conuicted before his ordinary for preaching the same) that to ring moe Bells then one vpon the Lords day to call the people vnto Church, is as great a sinne as to commit murder.

When these things I read, and heard, mine heart was stricken with an horror, and so is it still, when I doe but thinke of them, and calling into minde the Sabbath doctrine (at London Printed for *I. Porter* and *T. Man. An. 95.* which I had read afore (wherein very many things are to this effect (I presently smelt both whose disciples all those preachers are; and that the said doctrine had taken deepe impression in mens hearts, and was disperfed (while our watchmen were otherwise busied, if not asleepe) ouer the whole kingdome.

23. It is a comfort vnto my soule, and will be till my dying houre, that I haue beene the man, and the meanes that these Sabbatarian errors, and impieties are brought into light, and knowledge of the State, whereby whatsoeuer else, sure I am, this good hath ensued, namely, that the said bookes of the Sabbath (comprehending the aboue mentioned, and many moe such fearefull, and hæreticall assertions) hath beene both called in, and forbidden any more to bee printed, and made common. Your graces predecessor, Archb. *Whitgift*, by his letters, and Officers at Synods, and visitations *An. 99.* did the one: and Sir *Iohn Popham*, L. chiefe Iustice of England, at Burie S. Edmonds in Suff. *Ann. 1600.* did the other.

And both these most reuerend, sage, and honorable Personages by their censures haue declared (if men will take admonition) that the Sabbath doctrine of the Brethren; agreeth neither with the doctrine of our Church, nor with the lawes, and orders of this kingdome; disturbeth the peace both of the Common-weale, and Church; and tendeth vnto Schisme in the one, and Sedition in the other: and therefore neither to be  
backt,

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backt, nor bolstered by any good Subiect, whether hee bee Church, or Common-weale man.

24. Thus haue errors, and noysome doctrines (like boyles, and Botches) euer, and anone risen vp (to the ouerthrowe of our Churches health, and safety if it might bee) but yet (such hath bene the Physick of our discipline,) as what by launcing, purging, and other good meanes vsed, the Body still hath bene vpholden, and preserued from time to time.

And well may errors (like grosse humors, and tumors, continue among vs (as neuer Church was, or will be quite without them while it is militant heere vpon earth:) yet are they not of the substance at all of our Religion, or any part of our Churches doctrine (no more then ill humors, which bee in, are of the Body; or dregs in a Vessell of wine, be any part either of the Vessell, or Wine) which remaineth, as at the first, most sound, and vncorrupted; and so continued euen vntill the dying day of that most illustrious, and religious Princesse Queene *Elizabeth.*

The very Brethren themselves doe write, that.

In regard of the common grounds of Religion, and of the Ministry, We are all one. We are all of one Faith, one Baptisme, one Body, one spirit, haue all one Father, one Lord; and be all of one Heart against all wickednes, superstition, idolatry, heresie; and we seeke with one Christian desire, the aduancement of the pure Religion, worship, & Honour of God. *An. 1602.*

We are Ministers of the word by one order; we administer prayers and Sacraments, by one forme; we preach one Faith, and substance of doctrine. And we praise God heartily that the true Faith, by which we may be saued, and the true doctrine of the Sacraments, and the pure Worship of God, is truly taught, and that by publike authority, and retained in the booke of Articles; Hitherto the said Brethren. And this was their verdict of our Churches doctrine in the last yeare saue one of Queene *Elizabeths* raigne; then which nothing was euer more truly said, or written. And this Vnitie, and puritie of doctrine she left with vs when she departed this world.

25. Now

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*K. James.*

After *Elizabeth* reigned Noble *James.*

Who found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at Vnitie; and that  
*Ann. 1603.* Vnitie, in Veritie, and that Veritie confirmed by publike, and regall approbation.

*K. James* abused and troubled with false informations, & petitions of the Brethren,

These ecclesiasticall ministers therefore (though a thousand for number) (who at his Maiesties first comming into this kingdom either complained vnto his Highnesse of (I know not what) errors, and imperfections in our Church, euen in points of doctrine (as if she erred in matters of Faith;) or desired that an Vniformity of doctrine might be prescribed (as if the same had not already beene done to his hands); or (as weary belike of the olde, by *Queene Elizabeth* countenanced, and continued) desired his Maiestie to take them out a new Lesson (as did the 71. Brethren of Suffolke) are not to be liked.

Neither can we extoll the goodnes of our God sufficiently toward our King, and vs all for inspiring his royall heart with holy wisdome to discerne these vntayed, and troublesome spirits; and inabling his Highnesse with power, and graces from aboue, to decree orders, and directions for the generall benefit, and peace of the whole Church; neither suffered hee his eyes to sleepe; nor his eye-lids to slumber, nor the temples of his head to take any rest till he had set them downe (afore all other, though neuer so important, and waightie affaires of the Crowne, and Kingdome.

*K. James* patronizeth the doctrine and religion countenanced by *Q. Eliz.*

26. My selfe haue read, and thousand thousands, with an hundred thousand of his Subiects besides, haue either read, or heard of Proclamations after Proclamations (to the number of sixe, or seauen at the least) of bookes, and open speeches of his Maiestie, vttered in the Parliament house (and all of them made vulgar within a yeare, and little more after his happy ingresse into this kingdom, & taking the administration of this most famous, and flourishing Empire vpon himselfe) whereby the doctrine (in this land allowed, and publicly graced, and imbraced

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imbraced of all sorts at his entrance into the Realme) hath bin not onely acknowledged to bee agreeable to Gods word, sincere, and the very same, which both his Highnesse, and the whole Church, and kingdome of *Scotland*, yea and the primitive Church, professed; but also by his authoritie regall, and paramount (as one of the maine pillars, supporting his Estate) ratified to continue; and all hope either of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatsoeuer, opposite, or any way thwarting the Faith, and confession of the Church of England, in most plaine, pithy and peremptory words, and speeches, cut off.

The yeare 62. was not more famous for the Vniformity of doctrine in religion then concluded, then the yeare 604. is memorable, and will be for seconding the same: neither got the Clergie in those daies more credit in composing the Articles of our Vnitie in Faith, then did the last Conuocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Acts, and Articles of their Antecessors; neither was *Q. Elizabeth* more honoured in establishing them at the first; then is our *K. James* renowned, and more and more will he for approouing vnder the great Seale of England, the late, and last Constitutions, and Canons ecclesiasticall.

27. Whereby no person shall hereafter bee receiued into the ministry, nor neither by Institution, or Collation admitted to any ecclesiasticall liuing, nor suffered to preach, to catechize, or to be Lecturer, or Reader of Diuinitie in either Vniuersitie, or in any Cathedrall, or Collegiat Church, Citie, or Market towne, Parish Church, Chappell, or in any other place in this realme, except, &c. and except hee shall first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licenced to preach, Read, Lecture, or Catechize, comming to reside in any Diocese, shall be permitted there to preach, reade, lecture, catechize or minister the Sacraments, or to execute any other ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse hee first consent, and subscribe to the three Articles.

Dominini In-  
carnati.  
An. 1604.

Subscription,  
the third time  
vrge.

Neither

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Neither shall any man teach either in publike schoole, or in priuate house, except hee shall first subscribe to the first, and third Articles simply, &c.

Neither shall any man be admitted a Chancellor, Commissarie, or official; to exercise any ecclesiasticall iurisdiction, except, &c. and shall subscribe to the Articles of Religion, agreed vpon in the Conuocation in the yeare 1562. &c.

And likewise all Chancellours, Commissaries, Registers, and all other that doe now possesse, or execute any places of ecclesiasticall iurisdiction, or seruice, shall before Christmas next in the presence of the Archbishop or Bishop, or in open Court, vnder whom, or where they execute their offices, take the same Oathes, and Subscribe, as before is said; or vpon refusal so to doe, shall be suspended from the execution of their Offices, vntill they shall take the said Oathes, and Subscribe, as aforesaid.

Of the subscription called for.

28. In which Constitutions the wisdom of his Highnesse sheweth it selfe to be excellent, who indeede (as exceeding necessary, both for the retaine of peace in the Church; and preventing of new doctrine, curious speculations, and offences, which otherwise daily would spring vp, and intolerably encrease (calbeth for Subscription, in testimony of mens cordiall consent vnto the receiued doctrine of our Church, but exacteth not their Oathes, as some do, much lesse Oathes, Vowes, and Subscription too, (but onely in a particular respect, and that of a very few in publike office) as our neighbours haue done.

Againe, he requireth Subscription; but not of ciuill magistrates; not of the Commons (as else-where some doe;) not of euery man, yea of women, as wel as of men (as did the persecuted Church at *Frankesford* in *Q. Maries* daies) not of Noble, Gentlemen and Courtiers, as in Scotland was enacted in our Kings minority;) but only of ecclesiasticall Ministers, Teachers, and spirituall Officers, or of those which would be such, and so doe the reformed Churches in France, and Germany at this very day.

Last of all, his Maiestie calbeth for Subscription vnto Articles

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cles of religion, but they are not either Articles of his owne lately deuised; or the old newly turkened: but the very Articles agreed vpon by the Archbishops and Bishops of both Prouinces, and the whole Clergie in the Conuocation holden at London, and that in the yeare of our Lord God. 1562. <sup>a</sup> and vnto none other; euen the same Articles, for <sup>a</sup> Can. 2. 117. number thirtie nine <sup>b</sup>, no moe, no fewer; and for words, <sup>b</sup> Ibid. syllables, and letters the very same, vnaugmented, vndiminished, vnaltered.

29. And beeing the same, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or new lessons, but holdeth stedfastly, and conscionably that truth, which by the Martyrs, and other Ministers in this last age of the world hath bin restored vnto this kingdome; and is grounded vpon Gods written word, the onely foundation of our Faith.

The Church  
of England  
sealed, and  
constant in  
her Religion.

And being the same, all men againe may see that we are still <sup>at</sup> Vnited both among our selues at home, and with the neighbour Churches abroad in all matters of chiefest importance, and fundamentall points of religion, though our aduersaries, the Papists, would faine beate the contrary into the common peoples heads.

And being the same, there is now (as also from the first re-stauration of the Gospel among vs there hath beene) an Vniformitie likewise of doctrine by authoritie established, which at the Kings first arriuall among vs, was so much desired by the Brethren.

And finally being the same, let vs not doubt, but perswade our selues that we shall find the Antichristian Church of Rome too the same, which for the same doctrine, and for none other cause, persecuteth all Christian Churches, but ours of England especially, with sword, fire, and powder in most hostile, yea and hellish manner: the effect of whose hatred against vs as we haue often seene: so especially had wee felt the same the next yeare after our Kings ratification of these Articles, had not our euer mercifull God most miraculously detected both the Treason, and Traitors. For which his fauours his holy

An. 1605.]



Name



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Name be glorified of vs, and our posteritie, throughout all generations.

The Brethren  
no chang-  
ings.

30. So our Church is the same. But be the Brethren, the faithfull and godly Brethren too the same now, which they haue also beene? If they be, then will they not denie (which *An* 72. they writ) that We hold the substance of religion with them; nor (which *An* 602. they published, and is afore remembred) that the true Faith by which we may be saved, and the true doctrine of the Sacraments, and the pure worship of God, be truly taught, and that by publike authoritie and retained in the booke of Articles. And in this Confession I pray God they may constantly perseuere.

Howbeit euen these men (which in a generalitie doe allow the doctrine of our Church) being called by authoritie to acknowledge their assent vnto euery Article thereof in particular, they doe not a little debase the estimation of this doctrine of ours, and shew themselues but too apparent, and professed dissentors from the same. And though all of them doe, and will approue some: yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings Supremacy they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 39. agreed vpon in this Comocation at London *an*. 62. they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may bee allowed, no though a man should be deprived from his ministerie for it (say the said Brethren is a certaine Classicall decree of theirs.) The late Politician is not afraid to moue the high, and most honorable Court of Parliament, that Impropriation may bee let to Ferme vnto Incumbent ministers, viz. which faithfully preach in the Churches the true doctrine of the Gospel, according to the Articles of religion, concerning faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, Concerning  
either

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either Conformitie in externall, and ceremoniall matters; or Vniformitie in other points of doctrine contained in that booke, should not be partakers of that benefit, or of Benefices Improperiate.

31. If it be demanded, what the causes may be, why they will vnto some, but will not vnto all; or why they will vnto those Articles which concerne Faith and the Sacraments, but will not vnto the rest, subscribe? The reasons hereof be two, whereof.

Why the Br.  
will subscribe  
vnto some,  
but not vnto  
all the Arti-  
cles.

The one is, for that in their opinion, there is no Law, to compell them to subscribe vnto all: For (say the brethren resistant I know not where,) Wee haue alwaies beene readie to subscribe to the Articles of religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Also the Brethren in Deuonshire, and Cornewale: We are readie (say they) to subscribe to the third (which concerneth the booke of Articles of religion) so farre as wee are bound by Statute, concerning the same, viz. as they concerne the doctrine of the Sacraments, and the confession of the true faith. And the 22. London Brethren tell K. James to his head, how the Subscription which hee calleth for, is more then the Law requireth.

Their other reason is, because (as the Lincolnshire doe say) sundry, (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods word.

32. If these things be true which they doe alleadge, surely then are those men to be chronicled for the Faithfull, the godly, and innocent Brethren indeede, whom neither present Benefices can allure; nor the angry countenance, and displeasure of a king, euen of the puissant, & powerfull king of great Brittain, can force to doe any thing at his becke, and pleasure, either against Law, or for which there is no law; and who had rather to forgoe all their earthly commodities, and livings, yea and to goe from their charges, and ministerie, and to expose themselves, their wives, and children to the miseries of this world (griuous for our flesh and blood to endure), then to ap-  
proue any thing for true, and found by their hands, which is

submitted

### *The Preface.*

opposite, or not agreeable to the reuealed will, and Scriptures of God.

But if these allegations of theirs bee but weake, and sinfull furnisfes, or rather apparantly most false, scandalous, and slanderous imputations to their Prince, their mother Church, and this State, then doubtlesse, as they euen Christians now liuing cannot but take them: so the ages to come will euerlastingly note, and censure them both for disloyall Subiects that so traduce a truly, and most Christianly religious King, ill deseruing children, that so abuse their honourable, and reuerend Fathers, and superiours of State, and authoritie: tribulent spirits, not peaceable men, which raise such broiles, troubles, and diuisions in the Church and kingdome (the issues whereof no tongue can foretell, and are fearefull being thought of) without cause: and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and slanders, and the very authors, and fautors of horrible confusion, and faction in Gods Church, whose peace they should seeke, and promote euen with their deereest blood.

33. Since the Statute for Vniformitie in rites, and doctrine was first enacted, moe then 35. yeares haue passed, in all which space, neither the Brethren now beeing, nor the Brethren afore them liuing, haue hitherto shewen, of the 39. Articles, for names and titles, Which, for number, How many the Articles bee which Ecclesiasticall Ministers necessarily must, how many which they may not, or neede not, vnlesse they list, subscribe vnto (which I am sure they, or some of them, at one time, or other would haue expresse, had the Law fauoured their recusancie, and they beene able to haue iustified their Maxime, which is; That they are not compellable by subscription to approue them all. Againe, since the first establishment of that Statute Law, the most reuerend Fathers, and truly reformed Ministers of this Church (sound, for iudgement, profound, for learning, zealous, for affection: sincere, for religion: faithfull, in their Churches: painefull, in their charges: more profitable many waies: of as tender consciences euery way, as any of these Brethren combined), according both to their bounden

### *The Preface.*

bounden duties, and (as they are perswaded) to the very purpose, and true intent of the said Statute, haue alwaies both with their mouths acknowledged, and with their penne approved the 39. Articles of our religion for truths not to bee doubted of, and godly.

Yea, and the Brethren too themselues (which now so scrupulously, when they are orderly called thereunto, doe hold backe their hands; and will subscribe but choisely vnto some of them) euen they with their mouthes (which is equiuallent, and all one) haue, & that according to the Statute (or else their liuings be void, vpon the first entrance into all, and singular their ecclesiasticall benefices, openly both read, and testified their consent vnto the said Articles, for number euen nine and thirty, acknowledging them; I say all of them to bee agreeable to Gods word: whereof the people in their feuerall charges be ready witnesses to testifie so much before God, and the world.

34. Againe, of these Brethren (that will subscribe but vnto which they please of these Articles) there be some who faine would beate into mens heads, if they could tell how to make it credible), that the Doctrine of our Church is altered from that it was in the reigne of *Q. Eliz.* But this assertion beeing to grosse, egregiously vntrue, & no waies iustificable, they secondly giue out, and report (so industrious bee they to inuent new shifts to cloak their inueterate, and rooted pertinacy) how the purpose, if not doctrine of our Church is of late altered from that it was. And therefore though they can be well content to allow of the old doctrine, and ancient intention: yet vnto the old doctrine, and new Intention of our Church, they cannot subscribe, might they either gaine much, or loose whatsoever they haue thereby. Besides, this new Intendement, contrary to the old purpose, if not doctrine of our Church, is become now the maine, & principal obstacle, why they cannot subscribe vnto the booke of Common prayer, and booke of Ordination, as earst they (some of them) foure times haue done, when as well Intention, as Doctrine of our Church, was pure and holy.

Lastly, they seeme not obscurely to intimate vnto the State, that were they sure, or might bee assured, that the purpose of

*A late deuise  
of the Br. to  
shunne sub-  
scription.*

## *The Preface.*

our Church were the same which it was, neither varied from the doctrine; they would be prest, and as ready, euen foure, if not forty times moe, to subscribe vnto the forementioned bookes of Common prayer, and of ordination, as afore times they did, when they were out of doubt the Intention of our Church was correspondent to her Doctrine, that it was sound and good. I haue foure times subscribed (saith a Brother) to the booke of Common prayer with limitation, and reference of all things therein contained (not vnto the purpose onely, or doctrine only,) but vnto the purpose, and doctrine of the Church of England. Yet cannot the same man with a good conscience so much as once more subscribe (which formerly, and that with a good conscience had subscribed foure times). His reason is, Because the purpose, if not doctrine of our Church, (to which he referred his subscription) appeareth to him, by the late Canons, booke of conference, and some speeches of men in great place, and others, to be varied somewhat from that which hee before (not without reason) tooke it to be 35. The purpose of our Church is best knowne by the doctrine which she doth professe; the Doctrine by the 39. Articles established by Act of Parliament; the Articles by the words, where by they are expressed; and other purpose then the publike Doctrine doth minister; and other Doctrine then in the said Articles is contained, our Church neither hath, nor holdeth; and other sense they cannot yeeld, then their words doe impart. The words be the same, and none other, then earst, and first they were. And therefore the sense the same; the Articles the same; the Doctrine the same; and the purpose, and Intention of our Church still one, and the same.

If then the purpose be knowne by her Doctrine, and Articles; and the true sence by their very words: needs must the purpose of our Church be the same, because her Doctrine, and Articles for number, words, syllables, and letters, and euery way be the very same.

And so our Churches intention in her publike Doctrine, and Articles reuealed, being good at the first, it is so still. For her purpose (continuing one, and the same) cannot be ill at the last,

The purpose,  
and doctrine  
of our Church  
continue the  
same.

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last, which was good (and so beleueed, and acknowledged, euen by the Brothers subscription) at the first; or good, in good *Queene Elizabeths*, and ill, in illustrious *King James* his dayes.

36. If the premisses sufficiently explaine not the constancy of our Churches purpose in professing religion sincerely, then cast we our eyes vpon the Propositions, which shee publickly maintaineth; and if we finde them the same which euer they haue beene, then neede wee not doubt (the Brethren themselves being Iudges) but the Articles againe, their sence, the Doctrine, purpose, and Intention of the Church of England (the Proposition interpreting, as it were, the said Articles) is the very same it euer was.

Neither the  
Doctrine, nor  
purpose of  
our Church  
altered.

Now that the Propositions (pregnantly, and rightly gathered, and arising from the articles) be the same, & for substance vnaltered (though vpon good considerations, some fewe bee added to the former); and all of them approued for true, and Christian, by the lawful, and publike allowance of our Church, the booke here ensuing plainly will declare, and so demonstrate withall not the Doctrine onely; but intention also of our Church, to be the same; and not changed: and being vnchanged, the books then of common prayer, and of ordination too, considered in the purpose and intention of the Church of England and reduced to the Propositions (as the Brethren would haue them,) be well allowed, and authentically approued; and the said brethren with as good conscience now againe, and afresh may subscribe vnto all the Articles, euen concerning the Booke of common prayer, and of ordination, aswell as of the Kings supremacy, and of Religion, as afore, often, and alwaies they did.

37. For my selfe (most reuerend Father in God) what my thoughts bee of the religion in this realme at this instant professed, and of all these Articles, if the premisses doe not, that which here followeth will sufficiently demonstrate. Twentie, yea 22. yeares agoe, voluntarily of mine owne accord, and altogether vnconstrained, I published my subscription vnto them, my Faith is not either shaken, or altered, but what it then was,

it



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it still is: yeares haue made those haire of mine gray, which were not; and time, much reading, and experience in theologicall conflicts, and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denyed, nothing gaine-said, which afore I deliuered.

Them Propositions are (and yet not many) moe; the method, altered quotations, added, both for the satisfaction of some learned, and iudicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and vnlearned, and of the studious, and learned Reader.

The whole worke expresseth aswell my detestation, and renunciation of all aduersaries and errors, opposite, crossing, or contradicting the doctrine professed by vs, and protected by our King, or any article, or particle of truth of our Religion; as my approbation of that truth which in our Church by wholesome Statutes, and ordinances, is confirmed.

There is not an heretike or Schismatike (to speake of) of any speciall marke, that from the Apostles time hitherto, hath discovered himselfe, and his opinions vulgarly in writing, or in print against our doctrine, but his heresie, fancy, or phrensie may here be seene against one proposition or other. The Sects, and Sect masters aduersaries vnto vs either in the matter, or maine points of our doctrine, or Discipline; to one of our Articles, or other; wholly, or in part, which here be discovered to be taken heed of; and auoided, are many hundreds.

38. This, and whatsoeuer else here done, either to the confirmation of the truth, or detestation of heresies, and errors I doe very meekely present vnto your Grace, as after God, and our King best meriting the patronage thereof.

My selfe am much; the whole Church of England much more bound vnto your Lordship; yea not wee onely now liuing, but our successors also, and posterity shall haue cause in all ages, while the world shall continue, to magnifie almightie God, for the inestimable benefits, which we haue and shall receiue from your selfe, and your late Predecessors D. *Whigist, Grindall, Parker, Crammer* (of famous and honourable remembrance)

*The Preface.*

brance) Bishops of our Church, Archbishops of the See of Canterbury) for this vniforme doctrine by some of your Lordships drawen, and penned, by all of you allowed; defended: and (as agreeable to the Faith of the very Apostles of Christ, and of the ancient Fathers, correspondent to the Confessions of all reformed Churches in Christendome, and contrariant in no point vnto Gods holy, and written word), commended vnto vs both by your authoritie, and Subscriptions.

Now the all-mercifull God, and heauenly Father, which so inspired them, and your Lordship with wisdom from aboue, and inabled you all to discerne truth from fallhood, and sound religion from Atheisme, idolatry, and errors, vouchsafe of his infinite goodnesse to encrease his grace more and more vpon your Grace, to his owne glory, the Churches benefit, and your owne euerlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all hellish, and diuellish practises of his, and our enemies, continued the light of his truth among vs, giue vs all grace with one heart and consent, not onely to embrace the same, but also to walke, and carry ourselues, as it becometh the Children of light, in all peaceablenesse, and holinesse of life, for his Sonne, our Lord and Saviour Christ his sake. *At Horninge near S. Ed. Bury in Suff. the 11. of March, Ann. 1607.*

*American Antiquarian Society.*

Your Graces poore Chaplaine,

alwayes at command:

THOMAS ROGERS.



## Coustitutions, and Canons Eccle- siasticall. An. 1604.

**VV**Hosoever shall hereafter affirme, that the Church of England by law established under the Kings Maiesie, is not a true, & an Apostolical Church, teaching, and maintaining the Doctrine of the Apostles: let him be excommunicated ipso facto, and not restored, but onely by the Archbishop after his repentance, and publike renocation of this his wicked error. Can. 3.

Whosoever shall hereafter affirme that any of the 39. Articles agreed upon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London, in the yeare of our Lord God 1562. for the auoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious, or erroneous, or such as hee may not with a good conscience subscribe vnto: let him be excommunicated ipso facto, and not restored, but onely by the Archbishop, after his repentance and publike renocation of such his wicked errors. Can. 5.

Whosoever shall hereafter separate themselves from the Communion of Saints as it is approoued by the Apostles rules in the Church of England, and combine themselves in a new Brotherhood, accounting the Christians, who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be prophane, and vnmeet for them to ioine with in Christian profession: let them be excommunicated ipso facto, and not restored but by the Archbishop, after their repentance, and publike renocation of such their wicked errors. Can. 9.



The Titles of the thirtie nine Articles,  
with the Pages where to finde euery of  
them in this Booke.

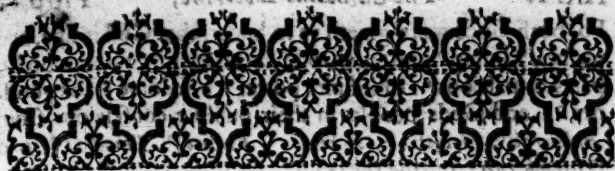
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**FINIS.**

**THE**



# THE CATHOLIKE DO

ctrine, beleueed and professed in  
the Church of England.

## I. Article.

Of Faith in the holy Trinitie.

*There is but one living, and true God, everlasting, without bodie, parts, or passions: of infinite power, wisdom, and goodnesse: the Maker and preseruer of all things, both visible, and inuisible. And in unitie of this Godhead, there be three persons of one substance, power, and eternitie, the Father, the Sonne, and the Holy Ghost.*

### The Propositions.

1. There is but one God, who is living, true, everlasting, &c.
2. God is the Maker, and preseruer of all things.
3. In the unitie of the Godhead, there is a Trinitie of persons.

### 1. Proposition.

*There is but one God, who is living, true, everlasting, without bodie, parts, or passions: of infinite power, wisdom, and goodnesse.*

The prooffe from the word of God.

**T**hat there is but one God, who is, &c. is a truth which may be gathered from the al-holy, and sacred Scripture; and is agreeable to the doctrine of the reformed Churches.

A

For





ans, a Dragon; some as Gods, have adored men, vnder the names of Iupiter, Mars, Mercurius, and such like<sup>m</sup>; and some, even at this day for God does worship, Kine, the Sunne, and what they thinke good: so the inhabitants of Baly in the East Indies<sup>n</sup>.

Of the Anthropomorphites, which ascribed the forme and lineaments of man vnto God<sup>o</sup>, thinking God to be like vnto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as doe both the Persians in their Soldan<sup>p</sup>, and the Papists in their Pope, who with them is God<sup>q</sup>, their Lord and God<sup>r</sup>, of infinite power: or in Saints departed this life, as do the same Papists, both in their *S. Francis*, whom they reamey, The glorie of God, prefigured by *E. say*, when he said, *Holy, Holy, Holy*, &c. and in their *Thomas Becket*, whom they say, God hath set over the workes of his hands<sup>s</sup>, or in Beasts vntreasonable, as doth the Mordeite *Tartar*, or finally in riches, and other senselesse creatures, as doe the Atheists, and irreligious worldlings.

<sup>o</sup> *Theodoret*, l. 4. c. 10. <sup>p</sup> *Tu es nostras fides, & in te credimus*: will the Persians say vnto the Soldan. <sup>q</sup> *Bizarus rerum Persic*, l. 1. <sup>r</sup> *Panormii*, c. *quantis Abbas*. <sup>s</sup> *Extraneus*, l. 2. <sup>t</sup> *Extraneus*, l. 2. <sup>u</sup> *Extraneus*, l. 2. <sup>v</sup> *Extraneus*, l. 2. <sup>w</sup> *Extraneus*, l. 2. <sup>x</sup> *Extraneus*, l. 2. <sup>y</sup> *Extraneus*, l. 2. <sup>z</sup> *Extraneus*, l. 2.

## 2. Proposition.

*God is the Maker, and preserver of all things.*

The proofe from Gods word.

**T**HAT the world, and all things both visible and invisible therein, both were made, and are preserved, by the almighty, and onely power of God; are truties grounded vpon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heaven and the earth &c. *Gen. 1. 1.* *Ecce* made heaven and earth<sup>a</sup>, by him were all things created<sup>b</sup>, which

which are in heaven, and which are in earth, things visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things, were created by him, and for him: by his Sonne he made the worlds<sup>d</sup>, and all these acknowledged by the Churches Primitiue<sup>e</sup>, and reformed at this day<sup>f</sup>.

<sup>c</sup> Col. 1. 16.

<sup>d</sup> Heb. 1. 8.

<sup>e</sup> Creede Apost. & Nicen.

<sup>f</sup> Confess.

Helv. 2. c. 6, 7.

Basil. ar. 1. of

France. ar. 7.

Fland. ar. 12.

And touching the preservation of all things by him created: My soule, praise thou the Lord, &c. (saith the Psalmist) which couereth himselfe with light as with a garment, spreadeth the heavens like a curtaine; which layeth the beames of his chambers in the waters; and maketh the clouds his Chariot, and walketh upon the wings of the winde; which maketh the spirits his Messengers, and flaming fire his Ministers, & &c.

<sup>g</sup> Psal. 194. 1. &c.

<sup>h</sup> Math. 10.

29. 30.

Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father, yea, and all haire of your head are numbred, saith our Saviour Christ<sup>h</sup>. God, that made the world, and all things that are therein, he is Lord of heaven and earth; he giueth life, and breath, and all things; and hath made of one blood all mankind to dwell on the face of the earth, and hath assigned the times which were ordained before, & the bonds of their habitation, saith S. Pauli.

<sup>i</sup> Act. 17. 24.

25. 26.

The Sonne is the brightnesse of the glorie, and the ingraued forme of his person, and beareth vpon all things by his mightie word<sup>k</sup>.

<sup>k</sup> Heb. 1. 13.

<sup>l</sup> Confess. 2.

c. 7.

<sup>m</sup> Confess. Ba-

sil. ar. 1. 2.

<sup>n</sup> Confess.

Gal. ar. 18.

<sup>o</sup> Confess.

Belg. ar. 13.

13.

The Churches of God in Heluetia<sup>l</sup>, Basil<sup>m</sup>, France<sup>n</sup>, and Flanders<sup>o</sup>, testifie the very same.

### Errors, and aduersaries vnto these truths.

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his providence in the continuing, and preservation of the same.

Of the former sort was,

Firste *Aristotle*, and his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create.

<sup>a</sup> Tertul. 1. 1.

contr. Marc.

<sup>b</sup> Iren. Epiph.

Philaster.

3. *Simon Magus*, *Saturninus*, *Mendander*, *Carpocrates*, *Cerinthus*, who denied the worlds creation by Angels.

4. The Manichies, who gaue the creation of all things vnto two Gods, or Beginnings; the one good, whereof came good things; the other euill, whence proceeded euill things.<sup>a</sup>

5. The same Manichies<sup>d</sup>, and Priscillianists<sup>e</sup>, which did affirme man to haue bin the workmanship not of God, but of the Deuill.

6. The Family of Loue, who deliuer that God by them made heaven, and earth<sup>f</sup>.

7. The Papists, who giue out how sacrificing Priests are the Creators of Christ<sup>g</sup>.

Of the latter sort were,

The Stoike Philosophers, and the Manichies, who are the great patrones of Destinie, Fate and Fortune<sup>h</sup>.

The Family of Loue, which may not say, God saue any thing: for they affirme that all things be ruled by nature, and not ordered by God<sup>i</sup>.

The old Philosophers, who thought that inferiour things were too base for God to be carefull of<sup>k</sup>.

And lastly the Epicures, who thinke God is idle, and governeth not the same. Of which minde was Cyprian; who held that God, hauing created the world, did commit the government thereof vnto certaine celestial powers<sup>l</sup>.

### 3. Proposition.

*In the Vnitie of the Godhead, there is a Trinitie of persons.*

The prooffe from Gods word.

**T**He Scripture saith,

In the beginning God the Father<sup>a</sup>, the Sonne<sup>b</sup>, and the holy Ghost<sup>c</sup>, created the heauen, and the earth.

By the word of the Lord were the heavens made, and

<sup>1.</sup> In the beginning was the word, and the word was with God, and that word was God, The same was in the beginning with God, Ioh. 1. 1, 2. <sup>2.</sup> In the beginning God created the heauen, and the earth, &c. and the spirit of God moued vpon the waters, Gen. 1. 1, 2.

<sup>a</sup> Epip. Aug. cont. Man. c.

<sup>d</sup> D. August. de fide contra Manich. c. 40. <sup>e</sup> Cont. Brac. cap. 11.

<sup>f</sup> Display of the Fam. of Loue, H. 2. b.

<sup>g</sup> Qui creauit me: sine me, iam creatur. mediante me. Stella cleric.

<sup>h</sup> Socrat. hist. eccles. l. 1. c. 22.

<sup>i</sup> Display of the Fam. H. 5. b.

<sup>k</sup> Dii magni curant, parua negligunt. Cic. de nat. Deor. lib. 2.

<sup>l</sup> In exposit. Symb.

<sup>a</sup> Psal. 33. 6. all the host of them by the <sup>a</sup> Breath of his mouth. <sup>a</sup> M  
 Loc, the heavens were opened vnto <sup>a</sup> him, and (<sup>a</sup> Iohn) saw  
<sup>a</sup> the spirit of God descending like a Dove, and lighting vpon  
 him: and loe, a voyce from heauen saying, This is my <sup>a</sup> belo-  
 ued Sonne, in whom I am well pleased <sup>a</sup>.

<sup>a</sup> Muth. 3. 16. Because yee are sonnes, <sup>a</sup> God hath sent forth <sup>a</sup> the Spirit  
 of his <sup>a</sup> Sonne into your hearts, which cryeth Abba, Father,  
<sup>a</sup> Gal. 4. 6. saith the Apostle: and againe, The grace of <sup>a</sup> our Lord Iesus  
 Christ, and the loue, of God, and the Communion of the <sup>a</sup>  
<sup>a</sup> Cor. 2. 13. 13 holy Ghost be with you all <sup>a</sup>.

<sup>a</sup> <sup>a</sup> Ioh. 5. 3. And S. Iohn: There are three which beare record in heauen,  
<sup>a</sup> Creed Apo. The Father, <sup>a</sup> the word, and, the holy Ghost, and these three  
<sup>a</sup> Nic. Athan. Confess. Helv are one <sup>a</sup>.

<sup>a</sup> <sup>a</sup> I. 1. 8. 2. c. This truth hath alwayes bin <sup>a</sup>, and seriously is <sup>a</sup>, confessed  
<sup>a</sup> 3. Aug. art. 1. in the Church of Christ, <sup>a</sup>

*Errors and aduersaries vnto this truth.*

<sup>a</sup> 3. Wittemb. c. 2. Then cursed are all opinions of men contrary hereunto:  
<sup>a</sup> 1. Sucas. art. 1. wherof

<sup>a</sup> Some denyed the Trinity, affirming there is one God, but  
<sup>a</sup> Soerat. eccl. not three persons in the Godhead: so did the Montanists <sup>a</sup>, and  
<sup>a</sup> hist. l. 1. c. 23. Marcellians <sup>a</sup>, and so doe the Iewes <sup>a</sup>, and Turkes <sup>a</sup>.

<sup>a</sup> Theod. her Some, as the Gnostikes <sup>a</sup>, Marcionites <sup>a</sup>, and Valentinians <sup>a</sup>,  
<sup>a</sup> fab. lib. 2. affirme there be moe Gods then one, and yet not three per-  
<sup>a</sup> Lqd. Car- sons, nor of one and the same nature, but of a diuerse, and  
<sup>a</sup> tus. lib. diu- contrary dispositions.

<sup>a</sup> Pol. of the Some thinke there be three Gods, or Spirits, not distingui-  
<sup>a</sup> Turk. emp. c. 5. shed onely, but diuided also, as did the Eunomeans <sup>a</sup>, and  
<sup>a</sup> Clem. Alex. Tretheites.

<sup>a</sup> Strom. l. 5. Some feare not to say, that in worshipping the Trinity, Chri-  
<sup>a</sup> Epiphan. stians doe adore three Diuels, worse then all the idols of the  
<sup>a</sup> Cl. Alex. str. Papists: such Blasphemers were the Heretikes, Blandrat and  
<sup>a</sup> 1. 4. Alciat <sup>a</sup>.

<sup>a</sup> Phil. after Some will haue a Quaternity of persons, not a Trinity to  
<sup>a</sup> 1. Zanch. de 3. be worshipped, so did <sup>a</sup> Anastasius the Emperour command; and  
<sup>a</sup> El. par. 1. 7. c. the Apollinarians did hold <sup>a</sup>. Some doe grant and acknow-  
<sup>a</sup> 1. Caluin. ep. ledge, the name of three in the God-head, but deny their per-  
<sup>a</sup> 1. Athanas. 34. sons: such were the Noetians, Praxeans, and Hennogenians <sup>a</sup>.  
<sup>a</sup> Epictet.

These

These did say, how the same God was called by diuers names<sup>s</sup> in the holy Scripture, and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Sonne, and the holy Ghost. For which cause they were tearmed Patripassians: in this number was *SERNERIUS*.

Againe, some doe grant the names, and persons of three, and yet deprivie not onely the Sonne, and holy Ghost of their diuinity, but the whole Trinity also of their properties. For they say, there is three in heauen, viz, the Father, the Word, and holy Ghost; howbeit (say they) the Father onely is very God, the word is the breath of the Father, and the holy Ghost is the spirit created by God of nothing, through the word: spoiling so both the Sonne, and holy Ghost of their deity, and the whole Trinity of their properties. Such were the *Attrian*, and *Macedonian* heretiks; hence by-named *Pneumatomachons*, because they waged battel with the holy Ghost.

And some doe bring in other names of deity, besides of the Father, Sonne, and holy Ghost, as did the *Priscillianists* <sup>m. Concil. Bra.</sup> <sup>car, cap. 26.</sup>

## 2. Article.

Of the word of God, which was made very man.

The Son, which is<sup>t</sup> the word of the Father, begotten from euertlasting of the Father, the very and eternall God, of one substance with the Father, took mans nature in the wombe of the blessed virgine, of her substance: so that two whole and perfect natures, that is to say, the God-head and man-hood were joyned in one person, neuer to be diuided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not only for originall guilt, but also for all actuell finnes of men.



## The Proposition.

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one person.
4. Christ is the Sauour of mankind.

## 1. Proposition.

*Christ is the very God.*

The prooffe from Gods word.

<sup>a</sup> Ioh. 1. 1.

<sup>b</sup> Psal. 2. 7.

<sup>c</sup> Acts 13. 33.

<sup>d</sup> Heb. 1. 5.

<sup>e</sup> Ioh. 17. 3.

<sup>f</sup> Math. 1. 23.

<sup>g</sup> Heb. 1. 3.

<sup>h</sup> I beleene in

God the Fa-

ther, &c. and

in Iesus

Christ his

only Son our

Lord.

Symb. Apost.

The godhead

of the Father,

the Faith of the reformed Churches.

of the Sonne,

and of the holy Ghost is all one: the glory equall, the maiestic coeternall. Such as the Fa-

ther is, such is the Sonne. The Father vncreate, the Sonne vncreate. The Father incom-

prehensible, the Sonne incomprehensible. The Father eternall, the Sonne eternall. The

Father is almighty, the Sonne almighty. The Father is God, and the Son is God. The Fa-

ther is Lord, and the Sonne is Lord. Symbol. Athanas. I beleene in God the Father almighty,

&c. and in one Lord, Iesus Christ, the onely begotten Son of God, begotten of his Fa-

ther before all worlds, God of God, light of light, very God of very God; begotten, not

made; beeing not of one substance with the Father. Symbol. Nicen. & Confel. Helv. 1. ar. 11.

3. c. 11 Bohem. cap. 4. 6. August. ar. 6. Gal. 3. 13, 14. Belg. ar. 10. Wilemb. c. 1. Saccica ar. 2.

**I**N the beginning was the Word, and the Word was with God, and that Word was God. This is written of Christ. Therefore Christ is God.

Christ was begotten of the Father from euertasting. Therefore very God.

This is life eternall, that they know thee to be very God, and whom thou hast sent, Iesus Christ.

They shall call his name *Emanuel*, which is by interpretation God with vs.

Christ he is the brightnesse of the glory, and the engraued image of (the Father) his person, and beareth vp all things by his mighty hand. Therefore very God.

And this both hath bin of the ancient Christians, and is of the Father, the Faith of the reformed Churches.

*The Errors, and aduersaries vnto this truth.*

Miserably therefore doe they erre, which either deny, or impugne

impugne the Deitie of our Sauour, as did certaine old heretikes. viz.

The Arrians, whereof some were called the Douleians, because in scorne they termed the onely begotten of God, the Fathers seruant<sup>a</sup>.

The Cerinthians<sup>b</sup>.

The Ebionites; among whom some said that Christ Iesus was a meere man; others acknowledged him to be God, but not from euermlasting c.

The Eunomians<sup>d</sup>.

The Samosatrenians, who thought that Christ was not the Sonne of God, before his incarnation<sup>e</sup>.

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature<sup>f</sup>.

The Macedonians, which utterly denied the Sonne to be of one substance with the Father<sup>g</sup>.

The Agonites, who held that the diuine nature of Christ was ignorant of some things<sup>h</sup>.

Againe, some late heretikes euen to the death neuer would acknowledge Christ Iesus to be the true and very God, as namely.

Certaine Catharists.

Blasphat<sup>i</sup>.

*Mathew Hammon* (burnt at Norwiche Ann. 1579.) one of whose heresies was that Christ was a meere, and sinfull man.

*Francis Ke* (burnt also at Norwiche Ann. 1588.) who most obstinately maintained that Christ was not God till after his resurrection.

*David George*, sometime of *Basil*, who affirmed himselfe to be greater for power then euer Christ was<sup>m</sup>.

In oppugning the deitie of our Sauour with these heretikes soyne the *Rewes*<sup>n</sup>, and *Turkes*, which say that Christ was a good man such as *Moses* and *Mahomet* were<sup>o</sup>, but not God. Hence *Amurath* the great Turke in his letters vnto the Emp. *Rodolph* the second, Ann. 1591, termed our Sauour in derision, The crucified God vnto whom may be added the Father of Loue p.

<sup>a</sup> Theod. hær. fab. lib. 4. 3

<sup>b</sup> Irenæus.

<sup>c</sup> Euseb. eccles. hist. 1. 1. c. 17.

<sup>d</sup> Basil. 1. contra Eunom.

<sup>e</sup> Concil. Bas.

<sup>f</sup> Liberatus.

<sup>g</sup> Theodoret.

<sup>h</sup> Gregor. epa.

<sup>i</sup> Zuingli.

<sup>m</sup> Hist. Dind.

<sup>n</sup> Lud. Carol.

<sup>o</sup> Polide of the Turkish

Emp. c. 1. p. 1.

Display of the Fan. of Loue. H. 7. 2.

## 1. Proposition.

*Christ is very man.*

\* The seed of  
the woman  
shall breake  
thine head.

Gen. 3. 15.

The Scepter  
shall not de-  
part, &c. untill  
Shiloh come.

Gen. 49. 10.

<sup>b</sup> Behold, a  
virgine shall  
conceive, and  
beare a Son.

Esa. 7. 14.

\* Math. 10. 18

23.

Luke. 1. 27, 31

34.

\* Luke. 40.

\* When hee

had fasted

40 daies, and

40 nights, he

was afterward

hungrie.

Math. 4. 2.

\* Ioh. 4. 7.

He said, I

thirst.

Ioh. 19. 28.

\* Luk. 19. 41.

\* Mark. 4. 38.

\* Math. 27. 10

Mark. 15. 37.

Luk. 23. 46.

Ioh. 19. 39, 43.

\* Sym. Apost.

\* Sym. Athan.

\* Sym. Nicen.

\* Confess. Belg.

\* Confess. Gal.

\* Confess. Angl.

\* Confess. Wittenb.

\* Confess. Suerica.

\* Confess. Harmen.

The prooffe from Gods word.

**H**olding the humanitie of Christ wee ioyne with the  
blessed Prophets, and Euangelists, who either prophe-  
cied of his future incarnation<sup>a</sup>, and conception in the wombe  
of a virgin<sup>b</sup>, or plainly auouched, and writ, both that the  
virgine *Mary* was his mother<sup>c</sup>, and that, as very man, he  
grew, & increased in strength<sup>d</sup>, endured hunger<sup>e</sup>, and thirst<sup>f</sup>,  
wept<sup>g</sup>, and slept<sup>h</sup>, and suffered death<sup>i</sup>.

Hence the ancient Fathers, and Christians.

I beleue in God, the Father almighty, &c. and in Iesus  
Christ, &c. which was conceived by the holy Ghost, borne of  
the virgine *Mary*, suffered vnder *Pontius Pilate*, was crucified  
dead and buried<sup>k</sup>.

The right faish is, that we beleue and confesse, that our  
Lord Iesus Christ, the Sonne of God, is God and man. God, of  
the substance of the Father, begotten before the world; and  
man, of the substance of his mother, borne in the world. Per-  
fect God, and perfect man, of a reasonable soule, and humane  
flesh subsisting. Equall of the Father, as touching his God-  
head; and inferiour to the Father, touching his manhood<sup>l</sup>.

I beleue in one God, the Father almightie, &c. and in one  
Lord Iesus Christ, &c. who for vs men, and for our saluation  
came downe from heauen, and was incarnate by the holy  
Ghost of the virgine *Mary*, and was made man, &c.<sup>m</sup>

The very same testifie Gods people in Helueria<sup>n</sup>, Basil<sup>o</sup>,  
Bohemia<sup>p</sup>, the Lowe countries<sup>q</sup>, France<sup>r</sup>, Ansburch<sup>s</sup>, Wit-  
temberg<sup>t</sup>, Sueria<sup>u</sup>, with many moe besides<sup>v</sup>.

\* Sym. Apost. \* Sym. Athan. \* Sym. Nicen. \* Confess. Belg. 1. ar. 1. 2. & 3. c. 11. \* Confess. Bassi  
ar. 1. \* Confess. Bohem. c. 6. \* Confess. Belg. ar. 18. \* Confess. Gal. ar. 14. \* Confess. Angl. ar. 3.  
\* Confess. Wittenb. c. 3. \* Confess. Suerica. ar. 2. \* Harmen. Confess. prae.

The

*The errors and adversaries unto this truth.*

Therefore most wicked were the opinions of those men which held, *viz.* that,

1. Christ really and indeed, had neither bodie, nor soule, but was man in appearance onely, as the Manichies<sup>a</sup>, the Eutyrians<sup>b</sup>, the Marcionites<sup>c</sup>, and the Saturnians<sup>d</sup>.

2. Christ had a bodie without a soule, as thought the Eunomians<sup>e</sup>, the Arrians<sup>f</sup>, the Apollinarians<sup>g</sup>, with the Theopaschites<sup>h</sup>.

3. Christ tooke the flesh of the virgine *Mary*; so did the Valentinians thinke; and so thinke the Anabaptists<sup>i</sup>, and the Familie of Lone, who make an allegoric of the Incarnation of Christ<sup>j</sup>.

4. Christ tooke flesh onely, of the virgine, but no soule; as the Arrians<sup>k</sup>.

5. Christ tooke flesh not of the virgine onely, but by the seede of man too; so said *Ebion*<sup>l</sup>, and *Carpocrates*<sup>m</sup>.

6. The flesh of Christ was spirituall, and his soule carnall; so dreamed the Valentinians<sup>n</sup>.

7. The carnall bodie of Christ was consubstantiall with the Father, as published the Apollinarians<sup>o</sup>.

8. The humane nature of Christ before his passion, was devoid of humane affections; so thought the Severites<sup>p</sup>.

### 3. Proposition.

*Christ is God, and man, and that in one person.*

The prooffe from Gods word.

**T**HAT the Divine, and humane natures of Christ, are united in one person, it accordeth with the holy Scripture. For,

The word was made flesh, and dwelt among vs: (and wee saw the glory thereof, as the glory of the onely begotten of the Father) full of grace and truth, saith the Euangelist *Iohn*. And *Matthew*: *Iesus* when he was baptized, &c. *Loc.* a voice

<sup>a</sup> Aug. l. 14. contra Faust.  
<sup>b</sup> Niceph. l. 18 c. 52.  
<sup>c</sup> Philast. Beza epist. 81.  
<sup>d</sup> Iren. l. 1. c. 22  
<sup>e</sup> Basil. contra Eunom.  
<sup>f</sup> Theodor. heret. fab. l. 4  
<sup>g</sup> Ruffin. lib. 2. c. 20.  
<sup>h</sup> Niceph. l. 18 c. 53.  
<sup>i</sup> Iren. l. 1. c. 7.  
<sup>j</sup> Confess. Belg. 3. 18.  
<sup>k</sup> B. N. proph. cle of the Spir c. 19. sent. 9.  
<sup>l</sup> Epiphane.  
<sup>m</sup> Rufo. eccles. hist. l. 3. c. 27.  
<sup>n</sup> Iren. l. 8 c. 24.  
<sup>o</sup> Tertul. lib. de. car. Christ.  
<sup>p</sup> Athan. lib. de. incar. Christ.  
<sup>q</sup> Niceph. lib. 57. c. 19.

(came) from heaven, saying: This is my beloued Sonne in whom I am well pleased <sup>b</sup>.

<sup>b</sup> Math. 3. 17.

<sup>c</sup> Eph. 1. 10.

He that descended, is euen the same that ascended, farre above all heauens, that he might fill all things, saith *S. Paul*.

Againe Christ Iesus being in the forme of God, thought it no robberie to be equall with God, hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father <sup>d</sup>.

<sup>d</sup> Phil. 2. 6, 7.

<sup>e</sup> 1. 1.

And the same Apostle: There is one God, and one Mediatour betweene God and man, euen the man Christ Iesus, who gaue himselfe a rancome for all men <sup>e</sup>.

<sup>f</sup> 1. Tim. 2. 5.

Vpon these, and the like grounds,

I beleene in God, the Father almightie, &c. and in Iesus Christ his one Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin *Mary*.

<sup>f</sup> Symb. A.

post.

The right saith is, that we beleene and confesse, that our Lord Iesus Christ, The Sonne of God, is God and man &c. who although he be God and man, yet he is not two, but one Christ. One not by the conuerſion of the Godhead into flesh, but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vniue of person <sup>f</sup>. I beleue in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of the Father before all worlds, God of God, light

<sup>g</sup> Symb. A. than.

<sup>h</sup> Symb. Nicen.

<sup>i</sup> Confes. Hel. 1. c. 11. & 2.

ar 11. Bagl. ar 4. Bohem. ar 6.

Gal ar 14. Belg. ar. 19.

August ar. 3. Wittem. c. 2.

Sueuic. ar. 7. Harmon. con.

test. praf.

of light, very God of very God, begotten not made, beeing of one substance with the Father, by whom all things were made: Who for vs men, &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and hee shall come againe, &c. <sup>h</sup>. say the ancient and first Christians.

The very same is the beleefe, and confession of all the reformed Churches at this present and alwaies hath bin <sup>i</sup>.

*Errors, and aduersaries vnto this truth.*

Detestable therefore is the error,

(cmm.)

Of

Of the Acephalians; who denied the properties of the two natures in Christ.

Of the Severites<sup>b</sup>, of Eutiches and Dioscorus, who affirmed the divinity, and humanity of Christ to bee of one, and the same nature.

<sup>a</sup> Hartman

Schedel.

<sup>b</sup> Nic. eph. 1.

16. cap. 33.

Of the Monothelites; who denied that two wills, viz. a divine and humane, were in Christ.

<sup>c</sup> Volater. 1. 17.

Of Theodorus Mefechius; who said that the word was one thing, and Christ another.

<sup>d</sup> Magdeburg

ecclesiast.

Of Nestorius, who denied the two natures of Christ to be other wise vnited, than one friend is ioyned to another; which onely is in good will, and affection.

Cen. etc. 5. fol

319.

<sup>e</sup> Niceph. l.

18. c. 48.

Of Seruetus, who said of Christ, that he was the pattern of all things, and but a figure of the Sonne of God; and that the body of Christ was compact of three vncreated elements, and so confounded, and overthrow both natures.

<sup>f</sup> Beza. ep. 8.

Confess. Gal.

24. 14.

#### Proposition

*Christ is the Saviour of mankind.*

The prooffe from Gods word.

Christ to be the Saviour of mankind wee finde in perspicuity in the holy Scripture which teacheth vs that Christ was crucified, dead and buried; and that to reconcile his Father vnto vs; and to be a Sacrifice for all finnes of men.

Hence I belecue the forgiveness of sinne.

He suffered for our saluation.

For vs men and for our saluation, he came downe from heauen; say our forefathers in their confessions; as doe also our brethren throughout Christendome.

2. Co. 5. 18. by his crosse. Eph. 3. 16. It pleased the Father, &c. by his redemption to bring vs vnto himselfe. Col. 1. 12. He hath borne out infirmities; and carryed our sorrowes. 1. Pet. 3. 4. He is the lambe of God, which taketh away the sin of the world. Joh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Gal. 3. 13. God hath made him sinne for vs, which knew no sinne, that we should be the righteousnesse of God in him. 2. Co. 5. 2. He is the reconciliation for our sinne, and not for ours only, but also for the whole world. 1. Job. 3. 2. Symb. Apost. Symb. Athanas. 1. 1. Confess. Helv. 1. c. 11. & 2. ar. 11. Basil ar. 4. Bohem. ar. 6. Gal. ar. 17. 16. 17. Belg. ar. 20. 21. August. ar. 1. Saxon ar. 3. Wittenb. c. 2. Suevica. Harmon. Confess. praef.



*The errors and aduersaries vnto this truth.*

Wicked then are all opinions, and assertions, contrarying and crossing this truth: as,

That the Father, in his deity, not the Sonne, in his humanity, did suffer: which error the Patripassians did hold<sup>a</sup>.

That Christ, as well in his diuinity, as in his humanity, suffered for mankind: an error of Apollinaris of old<sup>b</sup>; and of Iulianus, and Andreas Musculus, of late yeares<sup>c</sup>.

That the whole and holy Trinity was crucified; as said Petrus Antiochenus.

That Christ really and indeed, hung not on the crosse: for his passion was in shewe onely, said the Cerdonites<sup>d</sup>, the Eutrichians<sup>e</sup>, and the Manicheans<sup>f</sup>: and another man, said the Theopaschites<sup>g</sup>, and the Basilides<sup>h</sup>, yea the very Devils, and not Christ, said the Manichies<sup>i</sup>, suffered, and hung on the crosse.

That the whole passion of Christ is to bee vnderstood allegorically, and not according to the letter; as the Familie of Loue doe thinke<sup>k</sup>.

That Christ on the crosse hath suffered for the redemption of mankind, and shall suffer againe for the salvation of the Deuill: such heretikes there haue bin<sup>l</sup>; as Iesus, but shall againe suffer as Iesus Christ (which was one of *Francis* for his heresies, for which he was burned;); for men, but one mother

is the Saviour of women, a most execrable assertion of Postellus, the Iesuite<sup>m</sup>.

The fantasies of the Iacobites<sup>n</sup>, and Turkes<sup>o</sup>.

The popish doctrine touching the Masse, prayers vnto Saints, Pardons, and purgatory, which make the passion of Christ either of none effect, or to put away but originall sinne onely.

That albeit our Saviour hath suffered for all men in general: yet both each man must suffer for himselfe in particular; and the workes of one man may satisfie the iustice of God for another: which are popish errors.

That Christ died not for the sins of all men; and that some finnes

<sup>a</sup> D. August. de

<sup>b</sup> Iulian. c.

<sup>c</sup> Magdeburg

<sup>d</sup> ecclesi. hist.

<sup>e</sup> cen. 4. c. 1.

<sup>f</sup> Beza. ep. 60

<sup>g</sup> Iren. l. 1. c. 23

<sup>h</sup> Nic. l. 18. c.

<sup>i</sup> 53.

<sup>j</sup> August. con.

<sup>k</sup> Fa. l. 15. c. 10

<sup>l</sup> Antonia. tit.

<sup>m</sup> 33. c. 1. sect. 3

<sup>n</sup> Theod. Ter.

<sup>o</sup> August. de

<sup>p</sup> Fide. c. 32. 33

<sup>q</sup> H. N. Instr.

<sup>r</sup> ar. 4. sent. 17.

<sup>s</sup> 29.

<sup>t</sup> Wines The

<sup>u</sup> Aquin. on. 1.

<sup>v</sup> Pet. 3.

<sup>w</sup> Iesuits Cat.

<sup>x</sup> 1. booke. c. 10

<sup>y</sup> Nicoph. 18

<sup>z</sup> c. 12.

<sup>aa</sup> Louk. Tur.

<sup>ab</sup> hist. tom. 1. l. 1

<sup>ac</sup> See art. 12.

<sup>ad</sup> 3. 32.

<sup>ae</sup> Test. Rhem.

<sup>af</sup> in Rom. 9. 17

<sup>ag</sup> Ibid. in. Col

<sup>ah</sup> 2. 24.

finnes are so filthy, and enormous, as Christ his blood vpon true repentance of the delinquent part, cannot wash them away, which was Kaine, Fr. Spira, and other desperate persons error.

That whatsoever is written touching Christ his sufferings, must in vs, and with vs bee fulfilled; the false doctrine of H. N. 2.

### 3. Article.

Of the going downe of Christ into Hell.

*As Christ died for us, and was buried: so also it is to be believed, that he went downe into Hell.*

#### The Proposition.

*Christ went downe into Hell.*

The prooffe from Gods word.

**S**Vndry, be the texts of Scripture for Christ his descension into Hell.

Mine heart was glad (saith *Daniel*, a figure of Christ) for my glory reioyced my flesh also shall rest in hope. For why? Thou shalt not leaue my soule in hell.

O Lord my God, I cryed vnto thee, and thou hast healed me. Thou Lord hast brought my soule out of hell.

I will thanke thee, O Lord my God, with all my heart; and will praise thy name for euermore. For great is thy mercy towards me; and thou hast deliuered my soule from the nethermost hell.

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? Hee that ascended is euen the same that ascended, farre aboue all heauens, that he might fill all things.

O death where is thy sting? O hell, where is thy victory? also that Christ went downe into Hell, all those Christ-

<sup>a</sup> Psal. 16. 10.

<sup>a</sup> Act. 2. 26, 27.

<sup>a</sup> Psal. 30. 3, 2.

<sup>a</sup> Psal. 143. 3.

<sup>a</sup> Eph. 4. 9, 10.

<sup>a</sup> 1. Cor. 15. 55.

f He descended  
into hell.

Symbol. A.

Post. Athan.

f Confess.

Helv. 3. 11. 22.

ar. 2. Aug. 31.

3. Sueticia, ar.

22.

and both in former dayes found no living\*, doe acknow-  
ledge, how true is the interpretation of this article, there is not  
that word as is in some of the olden, I am holding that Christ  
descended into Hell.

As God only, and not man, as they doe which say, how  
Christ descended powerfully, and bodily, but not perso-  
nally into hell; and that the deiry exhibited it selfe, as it were  
present in the infernall paines, to the terror of the diuell, and o-  
ther damned spirits.

2. As man only; and that as some thinke, in body on-  
ly, as when death as it were prepared over him lying in the  
grave; as others deeme, in Soule only, when he went vnto the  
place of the reprobate, to the increasing of their torments.

3. As God and man in one person, as many doe which thinke  
that Christ in body, and soule, went, some thinke, as it were in-  
to Hell; when vpon the Crosse, and els where he suffered the  
terrors and torments prophecied of *Esa. 53. v. 6. 10. Psal. 116*  
*v. 2. and mentioned; Math. 26. v. 38. 46. Luk. 22. v. 42.*  
some say euen into Hell (the very place destined for the Re-  
probate) which he entered into the very moment of his Resur-  
rection, at which time hee shewed and declared himselfe a  
most glorious conqueror both of death, and Hell, the most  
powerfull enemies.

But till wee know the nature, and vn doubted sense of this  
article, and mystery of religion, we shal wee aduocaries vnto  
them which say:

That Christ descended not into hell at all, calling this article  
an error, and a fable, as Carme doth \*.

That Christ being dead, descended into the place of ever-  
lasting rest, where in loue he endured for a time the very  
paines which the damned spirits, without intermission doe a-  
bide. *Banishers error*.

That Christ aline vpon the crosse humbled himselfe, & came ad-  
down into the infernall paines, as if hee were in the very  
hell.

\* Carme 2.

gainst D.

Smith. p. 18.

77. 1

b Trent. of

Banishers

2. 1. 1.

hell: endured for a time those torments, *quales reprobi in eternum sensuri sunt*, which the reprobates shall everlastingly suffer in hell: even despaired of Gods mercy, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father but a Tyrant: and overcame despaire by despaire; death by death; hell by hell; and Satan by Satan: suffered actually all the torments of hell for our redemption; and descended into the heaviest torments that Hell could yeeld; suffered the torments of hell, The second death. Abiection from God: and was made a curse, that is, had the bitter anguish of Gods wrath in his soule, & body, which is the fire that shall never be quenched.

That Christ personally in soule went downe into Lake Lymbo, to fetch from thence as *Camisina*; to lose from thence, as *Vaux* he saith, the soules of our forefather, which afore his death (as the Papists dreame) were shut vp in the close prison of Hell.

That Christ by his descension hath quite turned Hell into Paradise: Costerus, the Iesuits error.

## 4. Article.

### Of the Resurrection of Christ.

Christ did truly arise againe from death, and took againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith hee ascended into heauen, and there sitteth untill hee returne to iudge all men at the last day.

#### The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heauen.
3. Christ shall come againe at the last day, to iudge all men, even the quicke and the dead.

## I. Proposition.

*Christ is risen from the dead:*

The prooffe from Gods Word.

\* Thou wilt  
not suffer  
thine holy  
one to see  
corruption.  
Psal. 16. 10.  
After he is  
killed, he shall  
rise againe  
the 3 day.  
Marke 9.  
31. & 10. 34.  
Luk. 9. 2.  
Ioh. 20. 14.

**T**He resurrection of Christ may easily be prooued from the  
holy Scriptures, in which it is euident, first, that Christ  
should<sup>a</sup>; and next that he did rise from death vnto life, both  
by his appearing to *Mary Magdalene*<sup>b</sup>, to diuers women<sup>c</sup>; to  
two<sup>d</sup>, to tenne<sup>e</sup>, to all the disciples<sup>f</sup>, to more then 500. bre-  
thren at once<sup>g</sup>, to sundry persons by the space of 40. dayes to-  
gether<sup>h</sup>; and by the testimony also of the Apostles, *Peter*<sup>i</sup>, &  
*Paul*<sup>k</sup>.

A truth both beleeued, and acknowledged by Gods people  
from age to age<sup>l</sup>.

<sup>a</sup> Math. 28. 9. <sup>d</sup> Luke 24. 13. 15. 30. 31. <sup>e</sup> Ioh. 20. 19. <sup>f</sup> 1. Cor. 15. 6. <sup>h</sup> A.C. 1. 3. <sup>i</sup> A.C. 1. 22. & 23.  
<sup>k</sup> 1. Pet. 1. 3. <sup>l</sup> A.C. 17. 2. 3. Rom. 10. 9. 1. Cor. 15. 4. 5. & c. 1. Symbol. Apost. Athan. Nicen  
Confess. Helwet. 1. ar. 11. & 2. c. 11. Basil. ar. 4. Bohem. c. 6. Gal. ar. 15. 16. Belg. ar. 20. August.  
ar. 3. Sueric. ar. 2. Harmon. confess. prazf.

*Errors and aduersaries vnto this truth.*

\* The Saddu-  
ces say there  
is no resurre-  
ction. Mar. 22.

Vtterly false then, and vnchristian is the opinion of those

23. they deny  
there is any  
resurrection.  
Luk. 20. 27.

Which utterly deny the resurrection of any flesh, as did the  
Sadduces<sup>a</sup>, the false Apostles<sup>b</sup>, *Simon Magus*<sup>c</sup>, and the Mani-  
chies<sup>d</sup>.

they say there  
is no resurre-  
ction, neither  
angel, nor spi-  
rit. A.C. 23. 8.

Which would acknowledge no resurrection of Christ, as  
would not, nor will the Iewes<sup>e</sup>, nor hereticke Hamant<sup>f</sup>, nor  
*Dauid George*, one of whose errors was, that the flesh of Christ  
was dissolued into ashes, and so rose no more<sup>g</sup>.

How say som  
among you  
that there is  
no resurrecti-  
on of the dead.

Which affirme (as did *Cyprian*<sup>h</sup>) that Christ shall rise again,  
but yet is not risen<sup>a</sup>.

1. Cor. 15. 12. <sup>c</sup> Epiphan. <sup>d</sup> August. contra Faust. l. 4. c. 16. <sup>e</sup> Mat. 28. 13. 14. <sup>f</sup> Jud.  
Caret. l. diuino. vi. 10. <sup>g</sup> Holinh. Stron. fol. 199. <sup>h</sup> Hilt. Dauidis Georg. Philaster.

Which say, how our Saniour, after his resurrection, was so

deified

deified, as he retained no more the parts and properties of his body, and soule; nor the vision of both natures, but is meereley God. So thought the Schwenkfeldians:

Which take the Resurrection of Christ to be but an allegorie and no true, and certaine history; as doe the Familie of Loue i.

2. Proposition.

*Christ is ascended into heauen.*

The prooffe from Gods word.

In saying how Christ with his body is ascended into heauen, and there sitteth, and abideth, we doe agree with the Prophets<sup>a</sup>, Euangelists<sup>b</sup>, and Apostles<sup>c</sup>, with the ancient fathers<sup>d</sup>, and Gods people our brethren, throughout all Christendome.

*The errors and aduersaries vnto this truth.*

But we altogether dissent.

For Hamarr, the English heretike, which denyed the ascension of Christ<sup>a</sup>.

Also from Ket, the heretike and Apostata, which likewise denyed our Saviours ascension, affirming that his humane nature is not in heauen but in Iudaea, gathering a Church and people.

Also from the Germaine Vbiquitaries, and Papiests, they saying that Christ as man, is not onely in heauen, but in earth too at this instant, wheresoeuer the deity is<sup>b</sup>, these affirming the humane nature of Christ is, wheresoeuer the Sacrament of the Alter is administred<sup>c</sup>.

Also from the Montanists, Cataphrygians, and Carpocratians<sup>a</sup> who held how Christ not in body but in soule ascended into heauen.

From the Papiests, who say that Christ ascended into heauen, dor.

APsal. 47. 5.  
69. 18.  
110. 1.  
Mat. 23. 44.  
25. 64.  
Act. 1. 9.  
Luk. 24. 51.  
Rom. 8. 34.  
Eph. 4. 8.  
Symb.  
Apo. Athan.  
Nicen.  
Confes.  
Helv. Can. 1.  
B. 2. 1.  
11. Bas. 2. 14.  
Bohem. 6.  
Gal. ar. 14.  
Belg. ar. 30.  
Augustar. 30.  
Saxonar. 3.  
Suevic. ar. 2.  
Holinsh.  
chro. fol. 1299.  
Ia. Smidell.  
nus, Vbiquita.  
s Apostolus  
Beza. epist. 61.  
Ergo it is  
not in heauen  
vnles heauen  
be vpon earth  
Philast. The



• Catech.  
Trid. in  
Symb. ver.  
b., descendit  
ad inferos, &  
ascendit ad  
caelos,  
Vaux catech.

c. I.  
Test. Rhem.  
an. marg. p.

633.  
f D. Ma. hem.  
in Euang. in  
festo Ascen.  
Dom. & in e-  
pist. Dom.  
Ascen. Dom.

carried with him the soules, which he loosed from captiuitie,  
and bondage of the diuell; euen the soules of the righteous, a-  
fore that time not in heaven, but in Lymbo.

And lastly from those Germane diuines, which thinke that  
our Sauour carried with him into heaven the faithfull people,  
in soule and body, raised at his resurrection<sup>f</sup>.

### 1. Proposition.

*Christ shall come againe at the last day, to iudge all men, euen  
the quicke and the dead.*

showe shod most shoddy ad I

The prooffe from the word God.

God annointed Iesus of Nazareth with the holy Ghost, and  
with power, &c. Him God raised vp the third day, &c. And  
he commanded vs to preach vnto the people, and to testifie,  
that it is he, that is ordained of God a Iudge of quicke, and  
dead, saith S. Peter<sup>e</sup>.

• Act. 10. 42.

• Rom. 2. 16.

• 1. Tim. 2. 8.

• 1. Lam. 4. 6.

• 1. Symb. Apost.

• Nicen. Athan.

• confes. Helv.

• 2. c. 11. & 24.

• 21. Bas. ar. 2.

• Bohem. cap. 6.

• Belg. ar. 37.

• August. an. 3.

• Suerica. ar. 2.

God shall iudge the world by Iesus Christ<sup>e</sup>.  
Iesus Christ shall iudge the quicke and dead at his appea-  
ring, and in his kingdome, &c. Henceforth is laid vp for me  
the crowne of righteousness, which the Lord, the righteous  
Iudge shall giue mee at that day, and not to me only, but  
vnto all them also that loue his appearing; saith S. Paul<sup>e</sup>.

The Iudge standeth before the doore, S. Iames<sup>e</sup>.

And this Gods Church and people doe firmly belecue and  
faithfully confesse<sup>f</sup>.

### Errors and aduersaries vnto this truth.

On the other side both they abroad, and we at home, abo-  
horre them for their opinions, which said that,

There shall be no generall iudgement at all, as did the Mani-  
chies<sup>m</sup>, and doe the Atheists,

That the diuels, and the most vngodly, some of them, and  
namely, so many as in hell doe call vpon God for mercie, and  
forgiue

forgiveness say the Turkes<sup>b</sup>, yea of all them, say the Originists<sup>c</sup>, and Carabapristis<sup>d</sup> shall be saved.

That the wicked shall not bee iudged at all, but shall dye as the brute beasts, and neyther rise againe in body, nor come vnto iudgement. An error of the Family of Loue<sup>e</sup>.

That Christ shall not be the future Iudge; so thought both *David*, *George*, *Coppinger*, and *Arthington*: For that *George* rumord himselfe to bee Iudge of the whole world<sup>f</sup>, and *Coppinger* and *Arthington*, published how *William Hacker* was come to iudge the world, and themselves to be his angels for the separating the sheepe from Goats<sup>g</sup>.

That besides Christ, the Pope is iudge of the quick, & dead; An error of the Papists<sup>h</sup>.

That afore the iudgement there shall be a golden world; the godly, and none besides, enioying the same peaceably, and gloriously, as the Iewes imagine<sup>i</sup>.

That the Beliefe, touching the general iudgement of Christ, ouer the liuing, and dead, is a doctrine mysticall, or a mystery (no history); as H. N. teacheth.

That the righteous are already in godly glory; and shall from henceforth liue everlastingly with Christ, and raigne vpon the Earth; as the Family of Loue holdeth.

## 5. Article.

### Of the holy Ghost.

*The holy Ghost: proceeding from the Father, and the Sonne, is of one substance, maiesty, and glory, with the Father, and the Sonne, very, and eternall God.*

#### The proposition.

1. The holy Ghost is very, and eternall God.
2. The holy Ghost is of one substance, maiesty, and glory with the Father and the Sonne.

<sup>b</sup> Pol. of the Turkes Emp. c.

<sup>c</sup> 23. August. const. ar. 17.

<sup>d</sup> Bulling.

cont. Catapap.

<sup>e</sup> 1.1. tract.

<sup>f</sup> Display of the Fam. H. &

<sup>g</sup> Hist. Davidis

Georg.

<sup>h</sup> Conspir. for

pretend. Re-

for. p. 47. 55.

<sup>i</sup> Arthing. (edu.

<sup>h</sup> Extrauag. de

sent. Excom.

C. anobis. &

24. q. 7.

<sup>i</sup> Confes. Aug.

ar. 17.

<sup>k</sup> H. N. in his

Iustit. p. 12.

sent. 5.

J. H. N. 1. bid.

sent. 1. ar. 8.

sect 4. and in

his Quang. c.

1. sect 1. Alent

confes. in the

Display.

3. The holy Ghost proceedeth from the Father and the Sonne.

## 1. Proposition.

*The holy Ghost is very and eternall God.*

The prooffe from Gods word.

**T**He holy Ghost to be the very, and eternall God, the Scriptures teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the spirit of God mooued vpon the waters<sup>a</sup>. O Lord, how manifold are thy workes, &c. If thou hide thy face, they are troubled, if thou take away their breath, they dye, and returne to their dust: if thou send forth thy spirit, they are created<sup>b</sup>: *Ergo* the Holy Ghost is God.

Christians are to be baptized in the name of the Holy Ghost<sup>c</sup>, as well as of the Father, and the Sonne. Therefore is he very God.

*Ananias* lied vnto God<sup>e</sup>; and *Sapphira* tempted God, when both he lied vnto the Holy Ghost, and she tempted the spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for the ministry of the Gospel<sup>e</sup>; as God hee decreeth orders for his Church and people<sup>f</sup>, and as God he is to be inuocate, and prayed vnto, as well as the Father, and the Sonne.<sup>g</sup>

Vpon this, and the like words, I beleue in the Holy Ghost<sup>h</sup>; I beleue in the holy Ghost, the Lord and giuer of life<sup>i</sup>; the Catholike Faith is this, that we worship one God in Trinity, and Trinity in Vnity, &c. The Father is God, the Sonne is God, and the holy Ghost is God. And yet they are not three Gods, but one God<sup>k</sup>, &c. say the ancient Fathers which also is the Faith and confession of all Gods people at this day<sup>l</sup>.

*The errors, and aduersaries vnto this truth.*

This maketh to the condemnation of the Pneumatomachies, whereof

<sup>a</sup> Gen. 1.1, 2.

<sup>b</sup> Psal. 104. 24

<sup>c</sup> 29. 30.

<sup>d</sup> Math. 28. 19

<sup>e</sup> Act. 5. 3-4, 9

<sup>f</sup> Act. 13. 2, 4.

<sup>g</sup> Act. 15. 28.

<sup>h</sup> 2. Cor. 13.

<sup>i</sup> 13.

<sup>j</sup> Symb.

Apost.

<sup>k</sup> Symb. Nicen.

<sup>l</sup> Symb. Atha.

<sup>m</sup> Confesse.

Helv. ar. 6. &

2. c. 1. Basil. ar.

1. Bohe. c. 3.

Belg. ar. 8.

August ar. 1.

Winemb. c. 1.

Suevica, ar. 1

Gal. 6. Harm.

confess. parif.

whereof.

Some impugn the deity of the holy Ghost, as did in old time, *Samasanus*<sup>a</sup> and *Photinus*<sup>b</sup> of late yeares, *Seruetus*<sup>c</sup>, *Ochinus*<sup>d</sup>, abroad; and Francis *Ket*<sup>e</sup>, *Hamant*<sup>f</sup>, and certaine Brownists<sup>g</sup>, among vs at home: Some affirme the holy Ghost to be but a meere creature, as did Arius<sup>h</sup>, the Semiarrians<sup>i</sup>, the Macedonian heretikes<sup>k</sup>, the Tropickes<sup>l</sup>, *Ochinus*<sup>m</sup>. Some haue assumed the stile, and title of the holy Ghost vnto themselves; as did *Simon Magus*<sup>n</sup>: *Montanus*<sup>o</sup>, and *Manes*<sup>p</sup>.

Some haue giuen the title of the holy Ghost vnto men, and women; so.

Hierax said, that *Melchisedech* was the holy Ghost<sup>q</sup>.

*Simon Magus* reamed his Helene the holy Ghost<sup>r</sup>.

The Helchetaires saide, the holy Ghost was a woman, and the naturall sister of Christ<sup>s</sup>.

Many Papists, and namely the Franciscanes<sup>t</sup>, blush not to say, that S. Francis is the holy Ghost.

## 2. Proposition.

*The holy Ghost is of one substance, maiesty and glory with the Father, and the Sonne.*

The prooffe from Gods word.

The holy Ghost effected the incarnation of Christ<sup>a</sup>, teacheth all things<sup>b</sup>, leadeth into all truth<sup>c</sup>, giueth vtterance to his seruants<sup>d</sup>, and gifts vnto his people<sup>e</sup>, placeth rulers in the Church and ouerseers to feede the flocke of God<sup>f</sup>; sealeth the Ele<sup>g</sup> vnto the day of redemption<sup>h</sup>, as wel as the Father, and the Son and these three, viz. the Father, the Word, and the holy Ghost are one<sup>i</sup>. Therefore is the holy Ghost of one substance, maiesty and glory with the Father, and the Sonne.

And this was the beleeve of the ancient Fathers:

I beleeue (say they) in the holy Ghost, the Lord and giuer of life, &c. who with the Father and the Son together is worshipped

<sup>a</sup> Epiph.

Vinc. Lyr. l.

advers. hær.

<sup>c</sup> Beza epist. 8

<sup>d</sup> Zanch. de 3.

El. J. 4. c. 1.

<sup>e</sup> Burnt at

Norwich, 14.

Jan. 1188.

<sup>f</sup> Holinsh.

chro. fol. 1297

<sup>g</sup> Who whis-

per in cor-

ners that we

must not be-

leeue in the

holy Ghost,

saith Bredwel

writing a-

gainst Gouler

p. 102.

<sup>h</sup> Theod. l. 5.

c. 10.

<sup>i</sup> Philast.

<sup>k</sup> Soz. l. 4. c. 27

<sup>l</sup> Athan.

<sup>m</sup> Zanch de

El. par. l. 3. c. 5

<sup>n</sup> D. Iren.

<sup>o</sup> Euf. l. 5. c. 18

<sup>p</sup> Chry. def. S.

<sup>q</sup> Epiphani.

<sup>r</sup> Epiphani.

<sup>s</sup> Epiphani.

<sup>t</sup> Alcar. Fr. l. 1

<sup>u</sup> Mat. 1. 18.

<sup>v</sup> Luk. 7. 35.

<sup>w</sup> Ioh. 14. 26.

<sup>x</sup> Ioh. 16. 13.

<sup>y</sup> Act. 2. 4. 3.

<sup>z</sup> 1. Cor. 12. 8

<sup>aa</sup> Act. 20. 28.

<sup>ab</sup> Eph. 4. 30.

<sup>ac</sup> 1. Ioh. 5. 7.

Symb. Ni.

shipped, and glorified, who spake by the Prophets:

cen

The Godhead of the Father, of the Sonne, and of the holy Ghost, is all one; the glory equal, the maiesty, coeternal. Such as

Symb. Ath.

Confes. Helv

1. ar. 6. &amp; 2. c.

3. Basil ar. 1.

Bohem. c. 3.

Gal. ar. 1. Belg

ar. 1. Aug. ar.

1 Wittemb. c.

1, 7. Suevica.

ar. 1.

And in this Trinity none is afore or after other, none is greater or lesse then another: But the whole three persons be coeternall together, and coequall<sup>a</sup>.The very same doe all reformed Churches belecue, and confesse<sup>1</sup>.*The errors, and aduersaries vnto this truth.*<sup>a</sup> Zanch. de. 3

El. par. 2. l. 5.

c. 1.

<sup>b</sup> Aug. cont.

Mar. Arcian.

<sup>c</sup> Ruffin. l. 1.

c. 25.

<sup>d</sup> Niceph. l. 9.

c. 47.

<sup>e</sup> Confes.

Au. 1. ar. 8.

<sup>f</sup> Pol. of the

Tur. Emp. 1. c.

<sup>\*</sup> Hutchinson

in his image

God, c. 24. p.

112. 3

<sup>g</sup> H. N. in his

Instruck. pref.

sent. 7.

<sup>h</sup> Idem in his

Spir. land pref

sec. 14.

<sup>i</sup> Sen. l. 1. dist.

sec. 5. 2.

<sup>k</sup> Zanch. de. 3

E. par. 1. l. 4. c

1. Zanch. ib.

L. 1. c. 1.

The premisles doe make

Against the Tretheites, which affirme the holy Ghost to bee inferior vnto the Father<sup>a</sup>.Against the Arrians, who said the holy Ghost was inferior to the Sonne<sup>b</sup>.Against the Macedonian heretikes, who helde the holy Ghost to be but a minister, and seruant of the Father, and the Sonne<sup>c</sup>: yet of more excellent maiesty, and dignity then the Angels<sup>d</sup>.

Against many erroneous spirits, which deliuer the holy Ghost to be nothing els but,

The motion of God in his creatures, as did the Samosatenians<sup>e</sup>.A bare power, and efficacy of God working by a secret inspiration; as the Turkes<sup>f</sup>; and certaine English Sadduces doe imagine<sup>\*</sup>.The Inheritance allotted to the faithfull<sup>g</sup>; and the beeing or vertuous estate of Christ<sup>h</sup>, as dreameth H. N.The affection of charity, or Loue within vs; an error of *Pertrus Lombardus*<sup>i</sup>.Gods loue, fauour and vertue, whereby hee worketh in his children; so thought *Ochinus*<sup>k</sup>, and *Seruetus*<sup>1</sup>.

## 2. Proposition.

The holy Ghost proceedeth from the Father, and the Sonne.

The proof from the word of God.

The proceeding of the holy Ghost from the Father, and the Sonne, wee gather from the holy Scripture, which teacheth

The Father sendeth the Comforter, which is the holy Ghost, in the name of the Sonne; and the Sonne sendeth the comforter, the spirit of truth from the Father; he proceedeth of the Father, and is sent of the Sonne.

Ioh. 14. 26  
Ioh. 15. 26.  
Ibid.  
Ioh. 16. 7.

So with vs, say the ancient Fathers, and Christians.

He proceedeth from the Father and the Sonne.

The holy Ghost is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one sonne, not three sonnes; one holy Ghost, not three holy Ghosts; which is the faith of the moderne Christians.

Symb.  
Nicer.  
Symb.  
Arhan.  
Confesse.  
Helv.  
c. 3, Gal. c.

The adversaries unto this truth.

This discovereth all them to be impious, and to erre from the way of truth, which hold and affirme

That the holy Ghost proceedeth neither from the Father, nor the Sonne, but is one, and the same person that Christ is: as the Arrians doe.

That the holy Ghost proceedeth from the Father, but not from the sonne: as at this day the Græcians, the Russians, the Moscouits, maintaine.

That there is a double proceeding of the holy Ghost; one temporall, the other eternall; an error of Peter Lombard, uncontrold hitherto, and therefore well liked of the Papists.

Basil, term.  
de sp. S.  
Russie Com-  
monweale,  
c. 23.  
Guagnin, de  
relig. Moscov.  
Father de  
relig. Moscov  
T Sent. l. 1.  
distinct. 14.



6. Article.

Of the sufficiency of the holy Scriptures for salvation.

*Holy Scriptures containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith or be thought requisite necessary to salvation. In the name of the holy Scripture, we doe understand those Canonickall bookes of the old and new testament, of whose authority was never any doubt in the Church.*

Of the names and number of the Canonickall bookes.

*Genesis.*

*Exodus.*

*Leuiticus.*

*Numbers.*

*Deuteronomium.*

*Iosua.*

*Judges.*

*Ruth.*

*The 1. Bookes of Samuel.*

*The 2. Bookes of Samuel.*

*The 1. Bookes of Kings.*

*The 2. Bookes of Kings.*

*The 1. Bookes of Chronicles.*

*The 2. Bookes of Chronicles.*

*The 1. Bookes of Esdras.*

*The 2. Bookes of Esdras.*

*The Bookes of Esther.*

*The Bookes of Job.*

*The Psalmes.*

*The Proverbs.*

*Ecclesiastes or the Preacher.*

*Canticles or Song of Solomon.*

*4. Prophets the greater.*

*12. Prophets the lesse.*

*And the other bookes (as Hiereme saith) the Church doth reade for example of life, and instruction of manners; but yet doth it not apply to stablish any doctrine, such are these following.*

*The 3. Booke of Esdras.* *Barnab the Prophet.*  
*The 4. Booke of Esdras.* *Song of the 3. children.*  
*The Booke of Tobias.* *The Story of Susanna.*  
*The Booke of Iudith.* *Of Bat and the Dragon.*  
*The rest of the Booke of Hester.* *The Prayer of Manasses.*  
*The Booke of Wisdom.* *The 1. Booke of Maccabees.*  
*Iesus the Sonne of Sirach.* *The 2. Booke of Maccabees.*

*All the Bookes of the new Testament, as they are commonly received, we doe receive, and accompt them for Canonically.*

*The Propositions.*

1. The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.
2. All the bookes in the volume of the Bible are not Canonically, but some, and namely those here specified, are
3. The 3. & 4. Bookes of *Esdras*, the Booke of *Tobias*. &c. are Apocryphall.
4. Of the new testament all the Bookes are Canonically.

*1. Proposition.*

*The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.*

*The prooffe from Gods word.*

**T**He holy Scriptures to be sufficient to instruct vs in all things necessary, to be knowne and beleueed for mans saluation, the word of God teacheth.  
 Ye shall put nothing unto the word which I command you (with the Lord) neither shall ye take ought therefrom.  
 Whatsoeuer I command you take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.

shalt not come out from into the right hand, nor out the left, that thou wilt prosper, which for ever thou shalt be and T.

• Ios. 1. 7. Every word of Gods promise &c. Put nothing into his words least he reproved thee, and thou be found aduersary.

d Pro. 0. 5. 6 Those things are written that thou mightest see, and that thou mightest have life through his Name.

• Ioh. 20. 31. The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in

2. Tim. 3. 16 If any man shall adde vnto these things: God shall adde vnto him the plagues, that are written in this booke: and if any

Reuel. 22. man shall diminish of the words of this booke, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

H Confel. clv. Herevnto Gods people both alwayes haue, and at this present doe subscribe.

1. ar. 1. 4. & 20 The Errors and aduersaries vnto this truth.

1. B. fil. ar. 10 Therefore aduersaries be we to all aduersaries to this truth especially

Bohem. c. 1. To such as scorne, and contemptuously reiect the booke of God, as both did the Circumcellians, which defaced, and burnt

Gal. the holy Scriptures, and Pope Leo the tenth, who learned the holy Gospell, A fable of Christ: and doe the prophane

ar. 2. 4. 5. Bel. theists.

ar. 7. Sax on ar. 1. Wittemb c. 30. Suev. ar. 1. Also to such as debase the credit and estimation of the

Aug. contra Petil. 1. c. 27. holy Scriptures, as Darius did: and both so the hepa-

Apol. Steph fol. 3. 58. pnts, who had an opinion that the Scriptures of God are not

c Nafh. in Christ his teares, p. 39. 2. sufficient to instruct mankind vnto saluation: and the Ana-

a Hist. Dauidis. George. Lindan. l. 1. bulling. cons. Catapap. l. 1. bapts, which deeme not the holy Scripture by the word of God: with the Family of Bane, in a hole booke nothing is more frequent then the teaching of Gods reuerend ministers, and preachers, Scripture learned.

Also to them which with Gods word doe equal their owne doctines.



That some bookes, and namely those aboue mentioned, are Canonically, it hath bin granted by the best learned, and most godly of long time. And as all reformed Churches in the world are of the same iudgement with vs; so in their publike Confessions, some haue so accounted, and iudged of them as we doe.

<sup>a</sup> Confess.  
Gal. ar. 9.  
Belg. ar. 4.

*Adversaries to this truth.*

Therefore (to speake first of the Canonically bookes of the old Testament) much haue they offended, which either reiect all, or allowed but some of the bookes of the old Testament: of the former sort were the Seuerians, Basilides<sup>b</sup>, Carpocrates<sup>c</sup>, and the Manichies<sup>d</sup>; are the Catabaptists<sup>e</sup>: of the latter were sundry, whereof, Some receiued no more but, onely the fixe bookes of Moses, as the Sadduceis.

<sup>a</sup> Tritem. de  
eccles. scrip.  
<sup>b</sup> Epiphani.  
<sup>c</sup> Epiphani.  
<sup>d</sup> Aug. de bo-  
no pers. l. 2. c.  
11.

<sup>e</sup> Zuving. lib.  
contra Cata-  
bap.

<sup>f</sup> D. Whit. de  
S. Scrip. con-  
tra Bellar. q.  
1. c. 3.

<sup>g</sup> Russe Com.  
c. 33.

<sup>h</sup> Cyril. Ca-  
terh. 18.

<sup>i</sup> Terrul. de  
prat. hazet.

<sup>k</sup> Beza in vita  
Calv.

<sup>l</sup> Whitak. de  
S. Scrip. con-  
tra Bellar. q. 1.

c. 3.

<sup>a</sup> Can. 59.

<sup>b</sup> Confess.  
Gal. ar. 3.

Confess.  
Belg. ar. 4.

Some, of all the bookes in the old Testament, reiect the works of Moses, and namely his foure last bookes; as the Moscovites<sup>g</sup>.

Some embraced the Law onely, and the Prophets; as the Samaritans<sup>h</sup>.

Some esteemed neither the Law, nor the Prophets; as the Appelleans<sup>i</sup>.

Some had in contempt the booke of the Canticles, as Sebastian Castellio<sup>k</sup>.

And some the booke of Iob, as the Anabaptists<sup>l</sup>.

### 3. Proposition.

*The third and fourth bookes of Esdras, the booke of Tobias, &c. be Apocrypha.*

That diuers, and namely these bookes mentioned, are Apocrypha, we are neither the first that said; nor they alone which affirme the same. For so iudge of them did the ancient Council at Laodicea; and doe the Churches reformed and namely, in France<sup>b</sup>, and Belgia<sup>c</sup>.

*Adver-*

So that they are to be held, and taken heede of, as Seducers, which vpon the Church would thrust, either other mens workes, and deuities, not comprised in the Bible, as would,

Some, the new Prophets, Barebas, and Barolf, of Basilides the Heretike.

Some, the manifestations of Marcion the Heretike.

Some, the mysteries of Manichie the Heretike:

Others, Elias Ascensorium, of Hieron the Heretike d.

Others the Gospel after the Egyptians, after *S. Andrew, S. James the lesser, S. Peter, S. Bartholomew*, the 12 Apostles, *Barnabas, Nicodemus, Thaddeus*.

**The Canons of the Apostles, others.**

Others, the Acts of *S. Abile, S. Andrew, S. Paul, Peter, Philip, Thomas.*

**Others the Revelation of S: Paul, Steven, Thomas.**

Others, the bookes of the Anabaptists, of H.N. with Popish Legendes, and the like.

On the books Apocrypha, within the volume of the Bible, as the Papists, who therefore anathematize, and curse so many as take them not for Canonical.

#### 2. Proposition:

Of the New Testament all the books are Canonical.

Although some of the ancient Fathers, and Doctors, accepted not all the bookes, contained within the volume of the new Testament, for Canonically: yet in the end they were wholly taken and received by the common consent of the Church of Christ in this world, for the very word of God, as they are at this day, almost in all places, where the Gospell is preached, and professed.

Howbeit, we iudge them Canonically; not so much because learned, and godly men in the Church so haue, and doe receive,

<sup>a</sup>Euseb. eccles. hist. I. 4. c. 8.

• Tertul. de  
hæres.

\* Magdaburg.  
eccles. hist. c.

3 c. 11.  
Epiphany.



and allow of them; as for that the holy Spirit in our hearts doth testify that they are from God. They carry a sacred and diuine authoritie with them; and they doe also agree in all points with the other bookes of God in the old Testament.

*Errors, and iudicaries, vnto this truth.*

Therefore in admitting all and euery of these bookes, and acknowledging them to be Canonical, we demonstrate our selues to be against

Such as rejected all the new Testament, as did the Iewes, and our Matthew Haman.

Such as allowed part, but not the whole new Testament; and these were of diuers sorts, whereof

Some allowed of the Euangelists, onely Matthew, as the Gerdonites, and Ebionites; others onely Luke, as the Marcionites; others onely Iohn, as the Valentinians.

Some accepted onely the Acts of the Apostles, as the Tarian; others of all other bookes, rejected the said Acts, as the Manichies, and the Seuerites.

Some of the Iudean Epistles, took the Epistles vnto Timothy, and Titus onely to be Canonical, as Marcion the heretic.

Some, as Apocryphal, refuse the Epistle vnto Philemon; others the Epistle vnto the Hebrewes, the Epistle of S. James, as Althemerus; others the first, the second Epistles of Iohn with the Epistle of Iude, as Wigandus; others the Epistle vnto the Hebrewes, of Iames, the first of Iohn, and of Iude, as Cardinall Caietane.

Some rejected the bookes of S. Iohn, Revelations, or the Apocalypse, as Heliusus; we are also against them which allowed neither the whole new Testament, nor those bookes wholly, which they embraced, as the Marcionites, who defaced all those places in the Gospel after Luke, and in the Epistles, which concerned either the diuinity, or humanitie of our Sauour Christ.

And lastly, we are against them which receive the whole new Testament, but deface and put out such texts as mislike them

<sup>a</sup> Heliusus  
chro. fol.  
1299.

<sup>b</sup> Euf. l. 3. c. 27

<sup>c</sup> Iren. l. 1. c. 26

<sup>d</sup> Iren. ibid.

<sup>e</sup> Idem l. 2. c.

<sup>f</sup> 11.

<sup>g</sup> August. lib.

de vit. cred.

<sup>h</sup> Eufeb.

<sup>i</sup> Iren. l. 3. c.

<sup>j</sup> 12. Iren.

<sup>k</sup> Theodor.

arg. in epist.

Pauli ad Tit.

<sup>l</sup> Althemer. in

c. 2. epist. 12.

<sup>m</sup> Wigand.

Syntag. l. 5.

<sup>n</sup> See Whirak.

against W.

Rainolds c. 7.

<sup>o</sup> Lib. de 600.

error. pontif.

<sup>p</sup> Iren. l. 2. c. 29

them; as the Turkes who scrape out whatsoeuer they finde touching the passion of Christ, alleading how it was added *p. Aul. 2.* purposely by the Iewes in derision of Christians *p. 50.*

## 7. Article.

### Of the Old Testament.

1. *The Old Testament is not contrary to the New. For both in the Old, and New Testament everlasting life is offered to mankinde by Christ, who is the onely mediator betweene God and man, being both God, and man.*

2. *Wherefore they are not to be heard, which saime that the old Fathers did looke onely for transitory promises.*

*Although the Law giuen from God by Moses, as touching Ceremonies, and Rites, doe not bind Christian men: nor the ciuill precepts thereof ought of necessity to be receiued in any Common wealth: yet notwithstanding no Christian man whatsoeuer is free from the obedience of the commandements, which are called morall.*

### The propositions.

1. *The old Testament is not contrary to the newe.*

2. *The old fathers looked for eternall happinesse, through Christ, as well as for temporall blessings.*

3. *Christians are not bound at all to the obseruation of the Iudaicall ceremonies.*

4. *The Iudicall lawes of the Iewes are not necessarily to be receiued, or established in any common wealth.*

5. *No Christian man whatsoeuer is freed from the obedience of the Law Morall.*

## 2. Proposition.

*The old Testament is not contrary to the new.*

The prooffe from Gods word.

**T**Hat the old Testament is not contrary to the new, it may be prooued by many inuincible arguments: yet it is most apparant, in that our Sauieur Christ, very God and very man (as aboue art. 2. hath bin declared) is offered vnto mankind for his eternall saluation, by them both. For

We learne that there is one and no Christs moe in the new, and we learne the same in the old<sup>b</sup>.

That Christ is the Sonne of God, in the new<sup>c</sup>, we learne the same in the old<sup>d</sup>.

That Christ is very man, in the new<sup>e</sup>; we learne that hee should be so from the old<sup>f</sup>.

That Christ was borne at Bethelhem in the new<sup>g</sup>, we learne that he should be so from the old<sup>h</sup>.

That Christ was borne of a virgin in the new<sup>i</sup>, wee learne that he should be so from the old<sup>j</sup>.

That Christ was honoured of wise men in the new<sup>k</sup>, wee learne that he should be so from the old<sup>l</sup>.

That he rode vpon an Ass vnto Ierusalem, from the new<sup>m</sup>, we learne that he should so doe, from the old<sup>n</sup>.

That he was betrayed in the new<sup>o</sup>; wee learne that he should be so, from the old<sup>p</sup>.

That he suffered not for his owne, but for our transgressions, in the new<sup>q</sup>; wee learne that hee should so doe, from the old<sup>r</sup>.

In the new that he rose againe from the grane<sup>s</sup>, from the old, that he should so doe<sup>t</sup>.

And in the new, that hee ascended into heauen<sup>u</sup>, and in the old, that he should so doe<sup>v</sup>.

<sup>a</sup> A& 3. 25.

<sup>b</sup> Gal. 3. 8. 10.

<sup>c</sup> Gen. 22. 18.

<sup>d</sup> Mat. 16. 16.

<sup>e</sup> A& 13. 33.

<sup>f</sup> P sal. 2. 7.

<sup>g</sup> Heb. 2. 14. 15

<sup>h</sup> 16.

<sup>i</sup> Esa. 11. 1.

and 53. 3.

<sup>j</sup> Mart. 2. 1.

<sup>k</sup> Mich. 5. 2.

<sup>l</sup> Marth. 1. 23.

<sup>m</sup> Esa. 7. 14.

<sup>n</sup> Math. 2. 11.

<sup>o</sup> Esa 60. 6.

<sup>p</sup> Matt. 21. 1.

<sup>q</sup> Zach. 99.

<sup>r</sup> Luke 22. 7.

<sup>s</sup> Zach. 11. 12

<sup>t</sup> A& 8 33.

<sup>u</sup> 1 Cor. 54.

<sup>v</sup> Pet. 2. 24.

<sup>w</sup> Efy. 53. 5.

<sup>x</sup> A& 2. 29. 31

<sup>y</sup> Cor. 54.

<sup>z</sup> Marth. 12. 40.

<sup>aa</sup> P sal. 16. 10.

<sup>ab</sup> Ionas 1. 17.

and 2. 10.

<sup>ac</sup> Ephe. 4. 8.

<sup>ad</sup> P sal. 61. 18.

*Errors and adversaries unto this truth.*

We are then adversaries to all them, which reiect, as of no reckoning, the old Testament, as did both old heretikes, as Basilides, Carpocrates, and the Manichies<sup>a</sup>; and the new Libertines, who say the old Testament is abrogated<sup>b</sup>.

<sup>a</sup> See afore ar.  
<sup>b</sup> Prop. 2.  
<sup>c</sup> Bulling.  
cont.  
Anabap. l. 1. c.  
c. 14.

3. Proposition.

*The old Fathers looked for eternall happines, through Christ, as well as for temporall blessings.*

The prooffe from Gods word.

The olde Fathers to haue looked not onely for transitory promises, but also for eternall happines, through Christ, the holy Scripture doth manifest.

S. Paul saith<sup>a</sup>.

<sup>a</sup> 1 Cor. 10. 1.

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloude, and all passed through the red sea; and did all eate the same spirituall meat; and did all drinke the same spirituall drinke: (for they dranke of the spirituall Rock that followed them; and the Rocke was Christ.)

By faith, Noe was made heire of the righteousness which is by faith<sup>b</sup>.

By faith Moses, when hee was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season; esteeming the rebukes of Christ greater riches, then the treasures of Egypt: for he had respect vnto the recompence of the reward<sup>c</sup> &c.

<sup>b</sup> Heb. 11. 7.

All these through faith obtained good report, and received not the promise, God prouiding a better thing for vs, that they without vs should not be made perfect<sup>d</sup>.

<sup>d</sup> I bid. 14.

<sup>e</sup> 1. 26.

Abraham reioyced to see my day<sup>e</sup>, Abraham aboue hope beleeued vnder hope, that he should be the father of many nations<sup>f</sup>.

<sup>d</sup> Ib. 39. 40.

<sup>e</sup> Ioh. 8. 56.

<sup>f</sup> Rom. 4. 18.

Of which saluation the Prophets haue inquired, and feared<sup>g</sup>.

<sup>g</sup> 1 Pet. 1. 10.

This truth was neuer doubted of in the Church of God, and is publicly acknowledged by some confesaions<sup>a</sup>.

<sup>a</sup> Helv. 1. c. 13.  
Saxon ar. 13.

*The aduersaries vnto this truth.*

They are not then to be heard, which thinke the Fathers, & faithfull people before Christ his time, hoped onely for temporall, & not for spirituall, & if for spirituall, yet not for eternall happinesse, as did many of the Iewish Arhoists, and Saducees<sup>b</sup>, and doe the Family of Loue, which make the promises of happinesse, by temporall blessings to be accomplished in transitory life.

<sup>a</sup> Psal. 53. 7.  
<sup>b</sup> Acts 23. 18.

Hence H. N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the vpright, and concordable life; and saith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned, Rom. 14. 6. and the land of promise, wherein hony, and milke floweth, spoken: Exod. 3. 2. 13. 2. Deut. 8. b. This, and more a great deale to this effect hath H. N.

<sup>a</sup> In his booke entit. The spir. land of peace.  
c. 18. 9. 10. & c. 25. 4.

### 3. Proposition.

*Christians are not bound at all to the obseruation of the Iudaicall ceremonies.*

The prooffe from Gods word.

<sup>a</sup> Acts 10. 13.  
<sup>b</sup> Acts 15. 24.

29.  
<sup>a</sup> Gal. 2. 3, 4.  
and 4. 10. 11.  
Eph. 2. 14.  
15.  
Coloss. 2. 16.

That neither the whole law ceremoniall of the Iewes, nor any part thereof is necessarily to be obserued of vs Christians, the wholly Scripture teacheth vs by *Peters* vision, the Apostles decree<sup>b</sup>, and by the doctrine of *S. Paul*<sup>c</sup>.

As all belecue, so some Churches publicly acknowledge the same<sup>d</sup>.

17.  
<sup>a</sup> Confess. Gal. ar. 13. Belg. ar. 25.

*Errors, and aduersaries vnto this truth.*

In a wrong opinion therefore be they, who are of minde, either that the law Ceremoniall wholly is to continue, and be in vse, or that part thereof is yet in force, and must be.

<sup>a</sup> Act. 15. 1, 2

The former of these was the opinion of the false prophetes<sup>e</sup> the

the Cerinthians<sup>b</sup>, the Ebionites<sup>c</sup>, and is of the Iewes; Arme-  
nians, and Family of Loue<sup>d</sup>; the latter is an error of our home  
Sabbatarians. For say they :

The Sabbath was none of the Ceremonies, which were  
justly abrogated at the coming of Christ. Some yea O. some  
When all Iewish things have bin abrogated, onely (be their  
very words) the Sabbath hath continued still in the Church in  
his proper force, that it might appeare that it was of a nature  
farre differing from them<sup>f</sup>.

Whereas all other things were so changed, that they were  
cleane taken away, as the Priesthood, the Sacrifices, and Sa-  
craments, this day (meaning the Sabbath day) was so changed  
that it yet remaineth: which sheweth that though all the other  
were ceremoniall, and therefore had an end. This Sab-  
both was morall, and therefore abideth still g.

The Commandement (of Sanctifying euery Seauenth day,  
as in the Mosaicall decalogue) is naturall, morall, and perpetu-  
all (is their doctrine<sup>h</sup>.)

Proposition.

The Iudiciall lawes of the Iewes, are not necessarily to be recei-  
ued, or established in any Common wealth.

The prooffe from Gods Word.

The truth hereof appeareth by the Apostles decree, which  
sheweth whereunto onely the Primitiue Church necessarily  
was tied.

By the Apostles doctrine<sup>b</sup>, which eniyneth Christians to  
yeeld obedience vnto the ordinances of their lawfull Gouer-  
ners, and Commanders whosoever.

By the Apostles example, and namely of the blessed S. Paul<sup>c</sup>,  
who tooke benefir, and made good vse of the Romanes, and  
Emperiall lawes.

<sup>b</sup> Euseb.  
<sup>c</sup> Iren. l. 1. c.  
26.  
<sup>d</sup> H. Neuang.  
c. 13. sect. 4. 9.  
<sup>e</sup> D. B. Sab.  
doctrine, 1.  
booke, p. 11.

<sup>f</sup> Ibid. p. 19.

<sup>g</sup> Ibid. p. 41.  
<sup>h</sup> Ibid. p. 7.

<sup>a</sup> Act. 15. 10.  
18. 29.  
<sup>b</sup> Rom. 13. 1.  
<sup>c</sup> 1. Pet. 2. 13.  
14.

<sup>d</sup> Act. 16. 37.  
22. 19.  
&c.  
<sup>e</sup> Act. 25. 11.  
12.



*Errors, and adversaries unto this truth.*

This truth neither is, nor ever was oppugned by any Church. Only among our selves some thinke vs necessarily tied vnto all the Iudicials of *Moses*, as the Brownists. (For they say. The lawes Iudiciall of *Moses* belong as well vnto Christians, as they did vnto the Iewes<sup>a</sup>.

<sup>a</sup> Barrowes

disco. p. 127.

<sup>b</sup> 1. Replie.

sect. 1. 2.

<sup>c</sup> Anatom. of  
abuses, 2. part.

D. b.

Others, that we are bound, though not vnto all: yet vnto some of the Iudicials, as holdeth T. C.<sup>b</sup>, and *Philip Stubbs*<sup>c</sup>.

## 5. Proposition.

*No Christian man whoeuer is freed from the obedience of the law Morall.*

## The prooffe from Gods word.

Thinke not that I am come to destroy the Law, or the Prophets, I am not come to destroy them, but to fulfill them. For truly I say vnto you (saith our Sauour Christ) till heauen, and earth perish, one iota or one tittle of the law shall not scape, till all things be fulfilled: whosoever therefore shall breake one of these least commandements, and teach men so, shall bee called the least in the kingdome of heauen, &c.

<sup>a</sup> Math. 5. 17.

18, 19.

If thou wilt enter into life, keepe the commandements, &c. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witness: Honour thy father, and thy mother<sup>b</sup>.

<sup>b</sup> Mat. 19. 17.

18, 19.

Doe wee make the law of none effect, through faith? God forbid, yea, we establish the Law. Circumcision is nothing, and vncircumcision is nothing; but the keeping of the Commandements of God<sup>c</sup>. The publike confessions of the Churches of God in France<sup>d</sup>, and Belgia agree with this Doctrine.

<sup>c</sup> Rom. 3. 31.

<sup>d</sup> 1. Cor. 7. 19.

<sup>e</sup> Art. 13.

<sup>f</sup> Art. 25.

*Errors and adversaries unto this truth.*

Whereby are condemned, as most wicked and vnfound, the opinions.

Of the Manichies, who found fault with the whole Law of God, as wicked, and proceeding, not from the true God, but from the prince of darkenesse.

Of Brownist Glouer, whose opinion was, that Lone now is come in the place of the tenne commandments<sup>b</sup>.

Of Iohannes Iſlebins, and his followers, the Antinomies, who will not haue Gods law to be preached, nor the consciences of sinners to be terrified, and troubled with the iudgements of God<sup>c</sup>.

Of Banister (among our selves) who held how it is viterly cuill for the Elect, (so much as to thinke much lesse to speake, or heare of the feare of God) which the Law preacheth<sup>d</sup>.

<sup>a</sup> Aug. cont.  
Fust. epist.

11. & 74.

<sup>b</sup> Bredweb

detest p. 119.

<sup>c</sup> Sim Pauli

meth. par. 2.

de lege Dei,

p. 54.

<sup>d</sup> Banist.

entor.

## 8. Article.

### *Of the three Creedes.*

1 The three Creedes, Nicene Creede, Athanasias Creede, and that which is commonly called the Apostles Creede, ought thoroughly to be receiued, and beleened. For 2 they may be produced by most certaine warrents of holy Scripture.

### *The Proposition.*

1. The Nicen, Athanasian, and Apostolicall Creedes, ought to be receiued, and beleened.
2. The three Creedes, viz. The Ni. Athan. and of the Apostles, may be produced by the holy Scripture.

## I. Proposition.

*The Nicen, Athanasian, and Apostolicall Creedes, ought to be received, and beleued.*

**T**his Proposition the Churches of God, both anciently, and in these last dayes<sup>a</sup>, doe acknowledge for true.

<sup>a</sup> Confess.  
Helv. 2. c. II.  
Gal. 3. 1.  
Eph. 4. 1.  
1. Cor. 8. 1.  
1. Tim. 2. 1.

*The Errors and adversaries unto this truth.*

Therefore much out of the way of godlinesse are they, which teame the Apostles Creede, A forged pacherie, as Barrowe doth<sup>a</sup>, and Athanasius, Sathanasius Creede, so did Gregorius Paulus in Polonia<sup>b</sup>, and the new Arrians, and Nestorians in Lithuania<sup>c</sup>.

<sup>a</sup> Bar. disc. p. 76.  
<sup>b</sup> Genebr. l. 4. c. 1.  
<sup>c</sup> Surius. chro. p. 329.

My selfe some 18. yeares agoe, heard a great learned man, whose name vpon another occasion afore is expressed ( to whose acquaintance I was artificially brought ) which in priuate conference betweene him and my selfe, tearmed worthy Zanchius, a Foole and an Ass, for his booke de tribus Elohim, which refuteth the new Arrians, against whose founders, the Creedes of Athanasius, and Nicene were deuised. Him attentively I heard, but could neuer since abide for those words: and indeede I chenge saw him since.

## 2. Proposition.

*The three Creedes, viz. the Ni. Athan. and of the Apostles, may be proued by the holy Scripture.*

<sup>a</sup> Deur. 6. 4.  
Mal. 3. 10.  
1. Cor. 8. 1.  
Eph. 4. 1.  
<sup>b</sup> Mat. 3. 17.  
Gal. 4. 6.  
<sup>c</sup> 1. Ioh. 5. 7.

The prooue from the word of God.

Than this assertion nothing is more true, For the Creedes, I meane these three Creedes, speake first

Of one and the same God, whom we are to beleue in for essence but one<sup>a</sup>, in persons three<sup>b</sup>, viz. The Father, the Creator

tor

For the Son, the Redeemer<sup>d</sup>, the holy Ghost, the Sanctifier<sup>e</sup>.  
 Next of the people of God which we must thinke, and beleue  
 is,

The holy<sup>f</sup>, and Catholike Church<sup>g</sup>,

The Communion of Saints<sup>h</sup>,

Pardoned of all their sinnes<sup>i</sup>,

And appointed to arise from death<sup>k</sup>, and to enioy eternall  
 life, both in body and soule<sup>l</sup>.

& 2. 21. Col. 1. 22. & Esa. 54. 2. Psal. 87. 4. Ags. 1. 8. &c. Eph. 2. 14. Reu. 5. 9. <sup>a</sup> Eph. 4. 15.  
 1 Cor. 10. 16. Heb. 10. 25. 1 Iohn 1. 7. <sup>b</sup> Esa. 44. 22. Math. 18. 23. &c. Col. 2. 13. <sup>c</sup> Ioh.  
 5. 18. 1 Cor. 15. Phil. 3. 21. <sup>d</sup> Ioh. 6. 39. 1 Pet. 1. 4. Reu. 21. 4.

<sup>c</sup> Psal. 134. 3.  
<sup>d</sup> Esa. 53. 4.  
 Rom. 5. 18.  
 Gal. 3. 13.  
 Eph. 2. 16.  
 1 Iohn 2. 2.  
<sup>e</sup> 1 Cor. 1. 21.  
 22.  
 1 Pet. 1. 2.  
<sup>f</sup> Eph. 1. 3. 41

*The aduersaries vnto this truth.*

Therefore we are enemies to all aduersaries of this doctrine,  
 or any whit of the same in them comprised, whether they bee  
 Atheists, Iewes, Sadduces, Ebionites, Tretheites, Antirinita-  
 rians, Apollinarians, Arrians, Manichies, Nestorians, Origeni-  
 ans, Turkes, Papists, Familists, Anabaptists, or whosoeuer.

## 9. Article.

*Of Originall, or Birth sinne.*

<sup>1</sup> Originall sinne standeth not in the following of Adam  
 as the Pelagians doe vainly talke, but <sup>2</sup> it is the fault, and  
 corruption of the nature of euery man, that naturally is  
 engendred of the off-spring of Adam, whereby man is very  
 far gone from originall righteousness, and is inclined to e-  
 uill, so that the flesh lusteth against the spirit, and therefore  
 in euery person, borne into the world, it deserueth Gods  
 wrath, and damnation.

<sup>3</sup> And this infection of nature doth remaine, yea in  
 them that are regenerated, whereby the lust of the Flesh,  
 called in Greeke *concupiscentia*. Which some doe expound, the

wisedome: some the Sensuall tie, some the affection: some the desire of the flesh, is not subiect to the law of God. And although there is no condemnation for them that beleue, and are baptised: yet the Apostle doth confesse, that Concupiscence, and Lust hath of it selfe the nature of sinne.

*The Propositions.*

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of euery man, &c.
3. Originall sinne remaineth in God his deere children.
4. Concupiscence, euen in the regenerate, is sinne.

*I. Proposition.*

*There is Originall sinne.*

*The prooffe from Gods word.*

**I**N the holy Scripture we finde of Originall sinne, the cause, the subiect, and the effects: the cause thereof is *Adams* fall<sup>a</sup>, partly by the subrill suggestions of the diuell<sup>b</sup>, partly through his owne free-will: and the propagation of *Adams* his corrupted nature vnto his seede and posteritie.

Except a man be borne againe, he cannot see the kingdome of God, saith our Sauour Christ<sup>c</sup>. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned, saith *S. Paul*<sup>d</sup>. As new borne babes desire the sincere milke of the word, that ye may grow thereby, saith *S. Peter*<sup>e</sup>. And *S. Iames*<sup>f</sup>, Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* againe<sup>g</sup>: You that were dead in trespasses and sinnes, &c. and were by nature the children of wrath, as well as others. But God, which is rich in mercy, through his great loue where-with he loued vs, euen when wee were dead by sinnes, hath quickned

<sup>a</sup> Rom. 5. 15.

<sup>b</sup> 1. Cor. 15. 21.

<sup>c</sup> Gen. 3. 4.

<sup>d</sup> 2. Cor. 11. 3.

<sup>e</sup> 1. Ioh. 3. 3.

<sup>f</sup> 1. Pet. 2. 2.

<sup>g</sup> 1. Iam. 1. 18.

<sup>h</sup> Eph. 2. 1, 3, 4.

quickned vs together in Christ, &c.

The subiect thereof, is the old man, with all his powers, minde, will, and heart. For in the minde there is darknesse, and ignorance of God, and his will<sup>h</sup>: and in the will and heart of man, there is concupiscence, and rebellious affections against the law of God<sup>i</sup>.

And the effects of this Birth, or Originall sinne, are first actuall finnes, and they both inward, as vngodly affection; and outward, as wicked lookes, prophane speech, and diuelish actions<sup>k</sup>; next, an euill conscience<sup>l</sup>, which bringeth the wrath of God<sup>m</sup>, death<sup>n</sup>, and eternall damnation<sup>o</sup>.

All Churches of God beleue this, and some in their public confessions testifie so much<sup>p</sup>.

<sup>a</sup> Ioh. 3. 24. Rom. 7. 12. Iam. 1. 15. <sup>o</sup> Rom. 5. 18. <sup>p</sup> Confess. Helv. 1. ar. 8. & 2. c. 8. Basil. ar. 2. Bohem. c. 4. Gal. ar. 9. 11. Belg. ar. 15. Auguft. ar. 1. Saxon ar. 2.

<sup>n</sup> Mat. 12. 34.  
<sup>h</sup> Rom. 8. 7.  
<sup>i</sup> 1 Cor. 3. 14.  
<sup>j</sup> 1 Ioh. 3. 1.  
<sup>k</sup> & 5. 19, 20.  
<sup>l</sup> Math. 5. 29.  
<sup>m</sup> A. 2. 7. 39. and 15. 9.  
<sup>n</sup> Rom. 1. 21.  
<sup>o</sup> Iam. 1. 13. 14.  
<sup>p</sup> Mat. 15. 19.  
<sup>q</sup> 1 Ioh. 3. 21.  
<sup>r</sup> Rom. 1. 18.  
<sup>s</sup> Col. 3. 5, 6.

*Errors, and aduersaries vnto this truth.*

Thus armed with authoritie, and forces from the word of God, and assisted with the neighbour Churches, we offer battell.

1. To the Iewes<sup>q</sup>, Carpocratians<sup>r</sup>, and Family of Loue<sup>s</sup>, who flatly denie there is any originall sinne.

2. To the Papists, which say, that Originall sinne is of all the least sinne, and lesse then any veniall sinne.

Originall sinne is onely the debt of punishment for the sinne of Adam, and not his fault.

Originall sinne is not properly sinne: all this hath Ruardus Tapperus<sup>t</sup>.

Such as are infected onely with Originall sinne, are free from all sensible punishment<sup>u</sup>.

3. To Florinus and Blastus, who make God the author of sinne<sup>x</sup>.

4. To the Sabbatarians among vs, who teach, that The life of God in Adam before his fall, could not continue without a Sabbath<sup>y</sup>.

<sup>q</sup> Fr. Laur. 2.  
<sup>r</sup> Villa. nin. de formam. 3.  
<sup>s</sup> concion. 1. 1.  
<sup>t</sup> c. 13.  
<sup>u</sup> Clem. Alex. Strom. lib. 3.  
<sup>v</sup> Display in Allens conf.  
<sup>w</sup> Tapp. tract. de pec. Orig.  
<sup>x</sup> Th. Aquina. 4. dist. 16. q. 1.  
<sup>y</sup> ar. 2.  
<sup>z</sup> Confess. Helv. 2. c. 8.  
<sup>aa</sup> ex. Iren.  
<sup>ab</sup> Sab. doct. 1. booke p. 15.



<sup>n</sup> Ibid.

<sup>i</sup> Ib. 2. booke,  
pag. 182.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preserve him from falling<sup>b</sup>, but also that being holy and righteous still, he might have bin preserved in the favour of God; which D. B. deliuereth in his Sabbath doctrine.

5. We are also aduersaries to the like curiously affected, who enquire.

Whether it was Gods will, that *Adam* should fall?

Whether God enforced our first parents to fall?

Why God stayed not *Adam* from falling? &c.

### 2. Proposition.

<sup>F</sup> *Originall sinne is the fault, and corruption of the nature of every man, &c.*

<sup>a</sup> Confess.

Gal. ar. 10.

<sup>b</sup> Confess.

Belg. ar. 15.

<sup>c</sup> Rom. 5. 12.

16.

Confess. Aug.

ar. 2. Saxon. ar.

2. Witt. c. 4.

<sup>d</sup> Rom. 3. 23.

and 7. 18.

Eph. 2. 3.

<sup>e</sup> Confess.

Helv. 2. c. 8.

Gal. ar. 10.

Bohem. c. 4.

August. ar. 2.

Saxon. ar. 2.

Wittemb. c. 4.

<sup>f</sup> August. de

pec. meritis, c.

15. 3.

<sup>g</sup> Display in

Allens conf.

<sup>h</sup> Tertull.

<sup>i</sup> August.

<sup>k</sup> August. de

heres.

### The prooffe from Gods Word.

Originall sinne is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing; neither doth Gods people so thinke, and some Churches, by their extant Confessions, with vs denie the same: as the Church in France<sup>a</sup>, and the Low-countries<sup>b</sup>: but it is, partly the Imputation of *Adam* his disobedience vnto vs<sup>c</sup>, and partly the fault, and corruption of mans nature<sup>d</sup>, as the Churches also acknowledge<sup>e</sup>.

### The errors and aduersaries vnto this truth.

Aduersaries vnto this truth, are,

The Pelagians<sup>f</sup>, and Familie of Loue<sup>g</sup>, who say that Originall sinne commeth not by propagation, but by Imitation,

Such as ascribe Originall sinne in no sort vnto man, but either vnto God, as did the Hermogenians<sup>h</sup>, or vnto the diuell, as did the Valentinians<sup>i</sup>.

The Manichies, who preached that this sin is another, and a contrary substance within vs, and proceeded not from our corrupted nature<sup>k</sup>.

The

The Apollinarians, who held originall sinne to bee from nature<sup>f</sup>.

The Papists, who affirme that some persons, and namely, the virgine *Mary*<sup>g</sup>, is free from this Originall sinne.

### 3. Proposition.

*Originall sinne remaineth in God his deere children.*

The prooffe from Gods word.

I allow not that which I doe; for what I would, that doe I not, but what I hate, that doe I, saith *Paul*.

The flesh lusteth against the spirit; and the spirit against the flesh: so that ye cannot doe the same things that ye would<sup>b</sup>.

Every man is tempted, when he is drawn away by his own concupiscence, and is enticed<sup>c</sup>.

Dearely beloved, I beseech you, as strangers, abstaine from fleshly lusts, which fight against the soule<sup>d</sup>.

Nothing is more true in the iudgement of Gods people<sup>e</sup>.

*Errors and aduersaries unto this truth.*

We stand therefore in this point,

Against the Papist, who say that Originall sinne was not at all, much lesse remained in Virgine *Mary*.

Against Giselbertus, whose doctrine is, that Baptisme once receiued, there is in the baptizied no sinne at all, either originall or actual<sup>b</sup>.

Against the Familie of Loue, who affirme that the elect, and regenerate sinne not<sup>c</sup>.

Against the Carpocratians, whereof some boasted themselves to be euery way as innocent as our Saviour Christ.

Against the Adamites both old<sup>d</sup> and newe<sup>e</sup>, who said they were in so good a state as *Adam* was before his fall; therefore without originall sinne.

Against the Begadores in Almaine, affirming they were

<sup>f</sup> Athan. de in  
car. Christi.  
<sup>g</sup> Concil.  
Trid. sess. 5.  
decr. de pec.  
Orig. Alb.  
Mig. c. 74. su-  
per Euang.  
Missus est,  
&c. Paulus  
de Pelagio 12  
Maler. 11. p.  
403.  
<sup>a</sup> Rom. 7. 18.  
<sup>b</sup> Gal. 5. 17.  
<sup>c</sup> 1. Tim. 1. 14.  
<sup>d</sup> 1. Pet. 2. 11.  
<sup>e</sup> Confes.  
Helv. 1. ar. 8.  
<sup>f</sup> 2. Cor. 9. 13.  
<sup>g</sup> 8. Basil. ar. 2.  
Gibert. 11.  
Saxon. ab. 11.

<sup>a</sup> Concil. Basil.  
sess. 36. Test.  
Rhem. annot.  
Rom. 5. 14.  
<sup>b</sup> Giselb. lib.  
altercat Sy-  
nag. & eccl. 1.  
c. 8.  
<sup>c</sup> H. N. docu-  
ment. sent. c. 2.  
sect. 1. c. 13.  
sect 5.  
<sup>d</sup> Iren. 1c. 24.  
<sup>e</sup> Epiphan.  
f. Aheas.  
Sylv. hist. Be-  
hem. c. 41.

1. Carranza  
summa Con-  
cil.

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlinesse.

#### 4. Proposition.

*Concupiscence, euen in the regenerate, is sinne*

Concupiscence in whomsoever, lusteth against the Spirit<sup>a</sup>, fighteth against both the soule<sup>b</sup>, and the lawe of the minde<sup>c</sup>, and therefore (but that there is no condemnation to them which are in Christ Iesus<sup>d</sup>, it bringeth death, and damnation<sup>e</sup>.

Mortifie therefore your members, which are vpon earth (saith S. Paul<sup>f</sup> vnto the Colossians) fornication, vncleannes, the inordinate affection, euill concupiscence, &c. for the which things sake, the wrath of God commeth on the children of disobedience.

And vnto all Christians, S. Peter, I beseech you, as strangers, abstaine from fleshly lusts.

To the same purpose is both the doctrine, and Confessions of Gods people.

*Errors, and auerses vnto this truth.*

Therefore wee mislike their opinions, as vsound, which say that concupiscence either is no sin at all; or but a veniall sin, the former was an assertion of the Pelagians<sup>i</sup>, and is of the Papists; that latter was one of Glouers errors.

Francis, the Monke of Colen counted concupiscence no sin, but said it was as naturall, and so no more offense before God, for man to lust, then for the Sunne to keepe his course.

Petrus Lombardus saith, that concupiscence afore Baptisme is both a punishment, and a sin, but after Baptisme is no sinne, but onely a punishment.

The Church of Rome, both teacheth that the power of lusting is not, but the vse of wicked concupiscence, is euill, and numbred amongst most gricuous sinnes<sup>1</sup>; and decreeth how, Concupiscence is not sinne, but proceedeth from sinne<sup>2</sup>, and incli-

incli-

inclineth vnto sinne. Glouer, the Brownist saide that the intemperate affections of the mind, issuing from concupiscence, are but geniall Cupes.

10. Article.

Of Free-will.

The condision of man, after the Fall of Adam is such that he cannot turne, and prepare himselfe by his owne naturall strength, and good workes, to faith and calling vpon God; wherefore we haue no power to doe good workes pleasant, and acceptable to God; without the grace of God preuenting vs, that we may haue a good will; and working with vs when we haue that good will.

The Propositions.

1. Man of his owne strength, may doe outward, and euill workes before he is regenerate.
2. Man cannot doe any worke that good is, and godly, being not yet regenerate.
3. Man may performe, and doe good workes, when hee is preuented by the grace of Christ, and renued by the holy Ghost.

1. Proposition.

Man of his owne strength may doe outward, and euill workes before he is regenerate.

The prooffe from Gods word.

VV Ee deny not, that man, not yet regenerate; hath free will to doe the workes of nature, for the preseruati-

one of the body, and bodily estate, which thing had, and haue the brute beasts, and prophane Gentiles; as it is also well obserued in our neighbour Churches: Besides man hath free will to performe the workes of Satan, both in thinking, willing, and doing that which euill is. For the imaginations of the thoughts of mans heart are onely euill continually<sup>b</sup>; euill, euen from his youth<sup>c</sup>. A truth confessed by our brethren.

<sup>a</sup> Confess.  
Helv. 2. c. 9. &  
Aug. 1. 8.  
Gen. 8. 5.  
Confess.  
Helv. 2. c. 9. &  
1. ar. 9. Bo-  
hem. c. 4.

*Adversaries to this truth.*

<sup>a</sup> Simon  
Pauli metha  
par. 2. de  
lib. Ar.  
<sup>b</sup> Aug. epist.  
28.

A false perswasion is it therefore, that man hath no power to moue eyther his body (so much as vnto outward things, as Laine Valla dreamed<sup>a</sup>), or his minde vnto sinne, as the Manichees maintained, affirming how man is not voluntarily brought, but necessarily driuen vnto sinne<sup>b</sup>.

### 2. Proposition.

*Man cannot doe any worke that good is, and godly, being not as yet regenerate.*

### The prooffe from Gods word.

The wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeede can be. They that are in the flesh cannot please God<sup>a</sup>.

The naturall man perceiueth not the things of the spirit of God; for they are foolishnes vnto him, neyther can he know them, because they are spiritually discerned<sup>b</sup>.

No man can say that Iesus is the Lord, but by the holy Ghost<sup>c</sup>.

Wee are not sufficient of our selues to thinke any thing, of our selues, but our sufficiency is from God<sup>d</sup>.

Without me ye can doe nothing, saith our Saniour Christ<sup>e</sup>. Which is the confession of the godly reformed<sup>f</sup>.

<sup>a</sup> Rom. 8. 7, 8.  
<sup>b</sup> 1. Cor. 2. 14.  
<sup>c</sup> 1. Cor. 12. 3.  
<sup>d</sup> 2. Cor. 3. 5.  
<sup>e</sup> Ioh. 15. 5.  
<sup>f</sup> Confess. Helv.  
1. ar. 9. & 2. c.  
9.  
Basil. ar. 2. Bo-  
hem. c. 4. Aug.  
ar. 18. Belg. ar.  
14.

*Adver.*

*The adversaries vnto this truth.*

Aduersaries vnto this truth are all such as hold, that naturally there is Free will in vs, and that vnto the best things. So thought the Pharisees, the Sadducees, the Pelagians<sup>a</sup>, and the Donatists<sup>b</sup>: and the same affirme the Anabaptists<sup>c</sup>, and Papists. For say the Papists

Man, by the forme and power of nature, may loue God, and boue all things<sup>d</sup>.

Man hath free will to performe euen spirituall and heauenly things.

Men beleue not but of their owne free will<sup>e</sup>. It is in a mans free will to beleue, or not to beleue, to obey, or disobey the Gospell of truth preached<sup>f</sup>.

The Catholike (popish) religion teacheth free-will<sup>h</sup>.

## 3. Proposition.

*Man may performe, and doe good workes, when he is preuented by the grace of Christ, and renued by the holy Ghost.*

*The prooffe from Gods word.*

In a man preuented by the grace of Christ, and regenerate by the holy Spirit, both the vnderstanding is enlightened, so that he knoweth the secrets and will of God; and the minde is altogether changed, & the body enabled to doe good workes.

To this purpose the Scriptures are plentifull.

I will put my lawe in their inward parts, and write it in their hearts<sup>a</sup>.

No man knoweth the Father, but the Son, and he to whom the Sonne will reueale him<sup>b</sup>.

Blessed art thou, *Simon*, the Sonne of *Ionas*, for flesh and blood hath not reueiled it vnto thee, but my Father, which is in heauen<sup>c</sup>.

No man can say that Iesus is the Lord, but by the holy Ghost<sup>d</sup>.

<sup>a</sup> August. de pec. mer. l. 3.

<sup>b</sup> Idem contra Petil. cap. 19.

<sup>c</sup> Zuing contra Catabap.

<sup>d</sup> Gab. Biel. 3 sent. dist. 37.

<sup>e</sup> Concil. Trid. sess. 6.

<sup>f</sup> Test. Rhem. an. Math. 20.

<sup>g</sup> Ibid. annot. marg. p. 408.

<sup>h</sup> Hills quart. 13. real.

<sup>a</sup> Iere. 31. 33.

<sup>b</sup> Matt. 11. 27. Luke 10. 22.

<sup>c</sup> Mat. 16. 17.



<sup>e</sup> 1 Cor. 12. 8.  
<sup>f</sup> Act. 14. 9.  
<sup>g</sup> Phil. 2. 13.  
<sup>h</sup> Rom. 8. 26.

To one is giuen by the spirit the word of wifedome; and to another the word of knowledge; by the same spirit; and to another faith, by the same spirit; and to another the gifts of healing, by the same spirit; and to another the operations of great workes; and to another prophecie; and to another, the discerning of spirits; and to another, diuersities of tongues; & to another, the interpretation of tongues: &c.<sup>e</sup>

God he purifieth mans heart<sup>f</sup>; worketh in vs both the will, and the deed; the spirit helpeth our infirmities; for we know not what to pray as we ought, &c.<sup>h</sup>. Such were some of you, but yee are washed, but ye are sanctified, but ye are iustified, in the name of the Lord Iesus, and by the spirit of our God.<sup>i</sup>

<sup>i</sup> 1 Cor. 6. 11.  
<sup>k</sup> Phil. 1. 29.  
<sup>l</sup> Confessi Helv  
 2. cap. 9 Aug.  
 ar. 18. Bohem  
 c. 4. Saxon, ar.  
 4.

Vnto you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake.<sup>k</sup>

And this doe the Churches of God beleue, and confesse.<sup>l</sup>

## II. Article.

### Of the Iustification of Man.

*We are accounted righteous before God, onely for the merit of our Lord, and Saviour Iesus Christ: by faith, and not for our owne workes, or deservings.*

*Wherefore that we are iustified by faith onely is most wholesome doctrine, and very full of comfort, &c.*

#### *The propositions.*

- |   |  |
|---|--|
| 1. Onely for the merit of our Lord & Saviour Christ | } are we accounted<br>righteous before<br>God. |
| 2. Onely by Faith                                   |  |
| 3. Not for our owne workes, or deservings.          |  |

## 1. Proposition.

*Onely for the merits of our Lord, and Saviour Christ, we are accounted righteous before God.*

The prooffe from the word God.

**B**Y Christ his blood onely we are cleansed.

He is the Lambe of God, which taketh away the sinne of the world<sup>a</sup>.

<sup>a</sup> Ioh. 1. 29.

Wee are iustified freely by his grace, through the redemption that is in Christ Iesus<sup>b</sup>.

<sup>b</sup> Rom. 3. 24.

Wee are bought with a price<sup>c</sup>, even with the pretious blood of Christ, the lambe vndefiled and without spot<sup>d</sup>; which cleanseth vs from all sinne<sup>e</sup>.

<sup>c</sup> 1. Cor. 6. 20.

<sup>d</sup> 1. Pet. 1. 19.

<sup>e</sup> 1. Ioh. 1. 7.

By his onely righteousness, we are iustified.

By the obedience of one many bee made righteous<sup>f</sup>.

<sup>f</sup> Rom. 5. 19.

Christ is the end of the Law for righteousness vnto euery one that beleueth<sup>g</sup>. He of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption<sup>h</sup>; and we are made the righteousness of God in him<sup>i</sup>. And therefore from heauen we looke for the Saviour, even the Lord Iesus Christ<sup>k</sup>.

<sup>g</sup> Ibid. 10. 4.

<sup>h</sup> 1. Cor. 1. 30.

<sup>i</sup> 2. Cor. 5. 21.

<sup>k</sup> Phil. 3. 21.

Confess.

2. cap. 15.

Bohe. c. 6 Gal.

ar. 12. Belg. ar.

22. August ar.

4. Wittemb. ar.

5. Sueuica. c. 3.

And this is the faith, and confesion of all Churches reformed<sup>l</sup>.

*Errors and aduersaries vnto this truth.*

This truth is neither beleetued, nor acknowledged

Of the Atheists, who are neither perswaded of the life to come, nor vnderstand the mysteries of mans saluation through the merits of Christ.

Nor of the Pharisies, and their followers, who think that by ciuill, and externall righteousness we are iustified before God<sup>m</sup>.

<sup>m</sup> Math. 5. 20.

Nor of *Matthew Hamant*; who held that man is iustified by Gods meere mercie without respect vnto the merits of Christ<sup>n</sup>.

<sup>n</sup> Holinh.

o Chro. f. 17.

99.

ep. Iouins  
eleg. doct. vir.  
p. 97.

Nor of *Galeotus Martins*, which was of opinion, that all nations, and persons whosoeuer living according to the rules of nature, should be saued, and inherit euermlasting happinesse.

Nor of the *Turkes*, who thinke that so many as either goe on pilgrimage vnto Mecha, or do kisse the sepulchre of *Mahomet*, are iustified before God, and thereby doe obtaine remission of their sinnes.

4 Ionic. Tur.  
hist. Com. 1.  
l. 2. par. 2. c. 14.  
15. 18.  
c Display, in  
Allens confes.

Nor of the Family or Loues: who teach by the shedding of Christ his blood, is meant the spreading of the Spirit in our hearts.

† Test. Rhem.  
an. Rom. 8. 17  
‡ Ibid an. Col  
1. 24.

Nor of the Papists whose doctrine is, that  
1. Though Christ hath suffered for all men in generall: yet not onely each man must suffer for his owne part in particular: but also that the workes of one man may satisfie for another.

h Vaux catech.  
c. 4.

i Test. Rhem.  
an. Ioh. 13.  
10.

k Test. Rhem.  
an. marg. p.  
158.

2. They teach next, that sinnes veniall are done away, and purged by prayer, Almes-deeds, by the worthy receiuing of the blessed Sacrament of the Altar; by taking of holy water; knocking vpon the breast with holy meditation, the Bishops blessing, and such like<sup>h</sup>, by holy water, and such ceremonies<sup>i</sup>, sacred ceremonies<sup>k</sup>, as

*Confiteor, tuenda, confitergor, comenor, oro,*  
*Signor, edo, dono, per hac venialia pono:* that is.

I am confest vnto the priest,  
I knocke mine heart and breast with fist;  
With holy water I am besprent,  
And with condicion all yrent;  
I pray to God, and heauenly host.  
I crosse my forehead at euery post;  
I eate my Sauiour in the bread.  
I deale my dole when I am dead.  
And doing so, I know I may,  
My veniall sinnes soone put away.

And sinnes mortall, nor by the merits of Christ onely, but many wayes besides are cleansed, think the said Papists, as by the merits of dead Saints, namely of *S. Mary the Virgine*:

*T hrenofa*

*Threnos a compassio dulcissima Dei Matris*  
*Perducet nos ad gaudium summi Dei Patris.*

The pittifull compassion of Gods best pleasing mother,  
 Bring vs to the ioyes of God the foueraigne Father.

And of Thomas Becket,

*Tu per Thomas sanguinem, quem pro te impendis,*

*Fac nos Christe scendere, quo Thomas ascendit.*

By the blood of Thomas, which he for thee expended,

Make vs Christ, to climbe vp, where Thomas ascended.

By Agnos Deis, whereof they say

*Peccatum frangit, ut Christi sanguis, & angit.*

It breaketh sinne, and doth good,

As well as Christ his pretious blood.

By reading certaine parcels of Scripture, according to their  
 vulgars.

*Per Evangelica dicta,*

*Deleantur nostra delicta.*

Through the sayings and words, euangelicall,

Our sinnes blot out and vices all.

## 2. Proposition.

*Only by Faith are we accounted righteous before God.*

The prooffe from Gods Word.

Onely beleene, all that beleene in Christ, shall receiue remission of sinnes: from all things, from which ye could not be justified by the law of Moses, by Christ every one that beleueth is iustified.

The Gospell is the power of God vnto saluation to every one that beleueth.

To him that worketh not, but beleueth in him that iustificeth the vngodly, his faith is counted for righteousness, Christ is the end of the law for righteousness, to every one that beleueth.

Know that a man is not justified by the workes of the law, but

8 Gal. 2. 16.

h Gal. 3. 8, 9.

i Eph. 2. 8.

k Phil. 3. 8, 9.

l Conf. Hely.

2. c. 16. Basil.

ar. 8. Bohem. c.

6. 7. Gal. ar. 10.

Belg. ar. 22.

August. ar. 4.

Saxon. ar. 3. 8.

Wittemb. ar.

4. Suev. cap. 3.

but by the faith of Iesus Christ; &c.

God would iustifie the Gentiles through faith; &c. They which be of faith, are blessed with faithfull Abraham<sup>h</sup>.

By grace are ye saued, through faith, and that not of your selues i.

Yes, doubtlesse I thinke all things but losse from the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ, and might be found in him, not hauing mine owne righteousness, which is of the Law; but that which is through the faith of Christ, euen the righteousness which is of God through faith<sup>k</sup>.

The Churches of Christ by their publike confessions giue testimony vnto this truth.

*The Errors and aduersaries vnto this truth.*

Partakers of the profit, and sweetnesse of this doctrine are, not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their owne soules, and consciences; but altogether despise the same, as did Pilate, in condemning Christ<sup>m</sup>; Herod, in killing Iames<sup>n</sup>; Agrippa, in not defending Paul<sup>e</sup>; the Iewes in persecuting the Apostles: and doe the Deuils<sup>p</sup>, and many vngodly persons, Tyrants, false Christians, and Apostataes.

Nor they which teach not a sure confidence in Iesus Christ, but an historicall knowledge of him, as the Papists<sup>q</sup>.

Nor they which hold that all and every man is to remaine doubtfull, whether he shall be saued or no; as doe the same Papists<sup>r</sup>.

Nor they which teach that man is iustified,

Either by workes, without faith, as did the false Apostles in Asia<sup>s</sup>, and doe the Turkes, and Anabaptists<sup>t</sup>:

Or by faith, and workes, as both the Pseudapostles at Hierusalem<sup>u</sup>, the Ebionites<sup>x</sup>, and the Papists<sup>y</sup>, with the Russi-ans<sup>z</sup>.

Or neither by faith, nor workes, as they which continue both

my Mar. 27. 24.

n Aq. 12. 1.

o Aq. 26. 26.

p Lam. 3. 19.

q Canis. catec.

cap. 1. Vaux.

cate. c. 1. Test.

Rhem. a.

Rom. 4. 14.

1. Tim. 3. 15.

r Concil.

Trid. sess. 6.

c. 9.

Test. Rhem.

an. Rom. 5. 1.

s 2. Tim. 1.

t Bale myst. of

iniquit. p. 53.

u Aq. 15. 1.

x Euseb. l. 3. c.

24.

y Test. Rhem.

an Luke 7.

z marg. Luk.

10. 28. Ioh. 3.

18.

James 2. 25.

Common.

weale, c. 23.

both faith in Christ Iesus, and good workes too, hoping yet to be saued, as the carnally secure worldlings.

Neither shall they bee partakers of the sweetnesse of this truth which say, that for Christians to trust only by Christ his passion, or by Faith onely to be saued, is a breach of the first commandement, as Vaux <sup>p.</sup>, is the doctrine of Dinels, as Frier Lawrence a Villauicentia <sup>s.</sup>; and the doctrine of Simon Magus, as doe the Rhemists <sup>p.</sup>.

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, & his righteousness essentially, and inherent within them, which is an error of the Catharists <sup>q.</sup>, Papisits <sup>r.</sup>, Osiandrians <sup>s.</sup>, and Family of Loue <sup>t.</sup>.

<sup>u.</sup> Conc. Trid. sess. 6. c. 16. <sup>v.</sup> Calvin contra Osiand. epist. fol. 303. <sup>w.</sup> Theod. Beza epist. 1. <sup>x.</sup> Display in Allens confell.

Catech. 2. 3.  
De formam.  
S. concien. 1.  
1. c. 1. y.  
p. Test. Rhem.  
an. A. 8. 18.  
q. 1. 6. d. 1. ym.  
1. 8. c. de h. a.  
Theod. Beza epist. 1.

### 3. Proposition.

*We are accounted righteous before God, not for our owne Workes, or deservings.*

The prooffe from Gods word.

Besides what hath bin said, that workes haue no place, nor portion in the matter of our iustification, it is euident in the holy Scripture, where we finde, that

All men be sinners, and destitute of the glory of God. And therefore that no man can be iustified by his owne workes <sup>u.</sup>.

Eternall life commeth vnto vs, not by desert; but partly of promise <sup>x.</sup>, partly of gift <sup>y.</sup>.

The iust shall liue by faith; and the Law is not of Faith <sup>z.</sup>.

Moreouer, as the godly in old time were; so Christians in these daies, are, and shall be iustified: But the godly were iustified, not for any good works, or worthinesse of their owne, so iustified was Abraham <sup>a.</sup>, the Iewes <sup>b.</sup>, the Samaritans <sup>c.</sup>, Paul <sup>d.</sup>, the Eunuch <sup>e.</sup>, the Tailor <sup>f.</sup>, and the Ephesians <sup>g.</sup>.

All Churches reformed with a sweet consent applaude and confesse this doctrine <sup>h.</sup>.

<sup>i.</sup> A. 8. 1. 9. <sup>j.</sup> 1. Tim. 1. 14. 16. <sup>k.</sup> A. 2. 22. 16. <sup>l.</sup> Phil. 3. 6. 9. <sup>m.</sup> Act. 8. 36. <sup>n.</sup> Act. 16. 31. <sup>o.</sup> & Eph. 3. 4. 5. & c. <sup>p.</sup> Confell. Helv. 2. 4. 16. <sup>q.</sup> Basil. ar. 8. <sup>r.</sup> Boh. c. 7. <sup>s.</sup> Gal. 2. 22. <sup>t.</sup> Belg. ar. 4. <sup>u.</sup> Aug. ar. 5. 26.

u. Psal. 14. 3. 3.  
Psal. 5. 3. 2.  
and 41. 4.  
Rom. 1. 2.  
x. A. 2. 30.  
Acts 3. 25.  
A. 13. 3. 2.  
2. Tim. 1. 1.  
y. Ioh. 17. 2.  
Rom. 6. 23.  
1. Ioh. 5. 11.  
Reu. 2. 10.  
z. Gal. 3. 11. 12.  
2. Rom. 4. 1. 2.  
Gal. 3. 6.  
Heb. 11. 17.  
b. A. 2. 44. & c.



*The errors, and aduersaries vnto this truth.*

Aduersaries heréunto are,

The Pharisees, who thought men were iustified by externall righteousness, morall<sup>a</sup>, and ceremoniall<sup>b</sup>.

The false Apostles in Asia<sup>c</sup>; and at Ierusalem<sup>d</sup>.

The Phariscaill Papiests, who against the iustification by faith alone doe hold a iustification by merits, and that of Con-  
gruity, dignitie, and condignity.

The said Papiests teach besides, that life eternall is due vnto  
vs of debt, because we deserve it by our good workes<sup>e</sup>.

They teach finally that by good workes our sinnes are pur-  
ged<sup>f</sup>.

<sup>a</sup> Math. 5. 21.

<sup>b</sup> Math. 23. 2.

<sup>c</sup> 1. Tim. 2. 14.

<sup>d</sup> Gab. Biel. l.

<sup>e</sup> 1. diff. 2. q. 1.

<sup>f</sup> Council. A. DE

Trid. sess. 6.

Cantic. 2. 8.

<sup>g</sup> Petrus 2. 8.

to asse cath.

de bonis oper.

## 12. Article.

### Of good workes.

*Albeis that workes, which are the fruits of Faith, and follow after iustification, cannot put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing, and acceptable to God, in Christ, and doe spring out necessarily of a true, and lively Faith, insomuch that by them a lively Faith, may be as evidently knowne as a tree discerned by the fruit.*

#### The Propositions.

1. Good workes doe please God.
2. No worke is good except it spring from Faith.
3. Good workes are the outward signes of the inward Be-  
leeefe.

#### 1. Proposition.

Good

*Good workes doe please God.*

The prooffe from Gods word.

**T**Hough God accepteth not man for his workes, but for his deare Sonnes sake: yet that good workes, after man his iustification doe please God, it is a cleare truth euery where to be read in the holy Scripture. For

God hath commanded them to be done<sup>a</sup>, and requireth righteousness, not onely outward of the body<sup>b</sup>, but also inward of the mind<sup>c</sup>, and hath appointed for the vertuous and godly, rewards both in this life<sup>d</sup>, and in the world to come<sup>e</sup>, and to the wicked, punishments, spirituall<sup>f</sup>, corporall<sup>g</sup>, and of body, and soule eternall in the pit of hell<sup>h</sup>.

And this is beleued and acknowledged by the Churches.

30. 1. Tim. 4. 8. <sup>c</sup> Math. 7. 21. and 10. 32. Luk. 11. 33. 1. Rom. 2. 10. <sup>f</sup> Efs. 19. 1. 2. Ioh. 9. 31. 1. Ioh. 3. 21. <sup>g</sup> Deut. 28. 15. &c. Ier. 5. 25. Rom. 13. 2. <sup>h</sup> Math. 10. 33. Math. 21. 41. &c. 1 Cor. 6. 9. 10. Heb. 12. 14. &c. 25. Rey. 21. 8. 1. Conf. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. & 26. Saxon. ar. 3. 9. 8. Wittemb. c. 7. Suevica c. 4.

*The errors and aduersaries vnto this truth.*

This truth is oppugned by aduersaries of diuers kinds. For Some hold, that seeing man is iustified by Faith, he may liue as he listeth; as the Libertines.

Some thinke, that to attend vpon vertue, and to practise good workes, is a yoke too heauy, and intolerable; as the Simonians<sup>k</sup>.

Some utterly cast off all grace, vertue, and godlines, as did the Basilidians<sup>l</sup>, the Acrians<sup>m</sup>, the Circumcellians<sup>n</sup>, and doe the Machinilians, and Atheris. Some permit, though not all manner, yet some sins: so allowed was both whoredome, and vncleane pollutions, by the Carpocratians<sup>o</sup>, & Valentinians<sup>p</sup>, and is of the Iesuits<sup>q</sup>, and Papists<sup>r</sup>, and perjury in the time of persecution, by the Basilidians<sup>s</sup>, Helicelians<sup>t</sup>, Priscilianists<sup>u</sup>, Henricians<sup>v</sup>, and Family of Loue<sup>w</sup>, and violating of promise, yea and oathes made vnto Heretikes, as they call them by the Papists.

sup. Cant. ser. 65. 7 Display, H. 5. b. 2 Concil. Const. sess. 19. & Cochleus hist. Hussita 3. 74.

H

Some

f Pol. of the  
Turk. Emp.  
c. 24.

Some (as the Turkish priests called Seiti, and Chagi) take it to be no sinne, but a worke meritorious, by lies, swearing yea forswearing, to damnifie Christians what they can<sup>r</sup>. Much like vnto these are the equiuocating Iesuits, in deluding, and deceiuing Protestant Princes, and their officers, by their doubtfull speeches; euen when they are sworne to answer plainly, and truly by their lawfull magistrates,

Math. 7. 23.

Some suppose that God is pleased with lipp-seruice onely, and outward righteousness; as the hypocriticall Pharisees, or Pharisaicall hypocrites<sup>r</sup>.

### 6. Proposition.

*No worke is good except it spring from faith.*

### The prooffe from Gods word.

All which man doth is not pleasing vnto God, but that onely which proceedeth from a true faith in Iesus Christ: so saith God in his word.

a Rom. 8. 8.

They that are in the flesh cannot please God<sup>r</sup>.

b Gal. 5. 6.

In Iesus Christ neither Circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue<sup>b</sup>.

c Tir. 1. 15.

Vnto the pure are all thing pure, but vnto them that are defiled, and vnbeleeuing is nothing pure<sup>c</sup>.

d Heb. 11. 6.

Without faith it is vnpossible to please God<sup>d</sup>.

e Math. 6. 23.

f Luk. 17. 30.

g Rom. 7. 14.

h Rom. 8. 3.

i Gal. 5. 17.

k Confess.

Helv. 1. cap.

16. Basil. 2.

Bohem. c. 70.

Galat. 229.

Belgar. 24.

August. ar. 26.

Saxon. ar. 3.

6. mitemb.

27. Suet. 4.

And although the workes of the Beleeuing do please God: yet are they not so perfect that they can satisfie the law of God. Therefore euen of the regenerate, and iustified, saith our Saviour Christ: pray, forgive vs our debts: say, we are vnprofitable seruants: and S. Paul,

We know that the law is spirituall: but I am carnall, &c.

Wee, which haue the first fruits of the spirit, euen wee desigh in our selues, &c., and haue infirmities<sup>h</sup>.

Ye cannot doe the same thing that ye would<sup>i</sup>.

Which is the faith, and confession of the Churches<sup>k</sup>.

Errors.

*Errors, and aduersaries of this truth.*

Therefore we mislike, and condemne the opinions, of the Valentinians, and Papiſts.

The Valentinians ſay, that Spirituall men doe pleaſe God (which are themſelues onely,) not by Faith, but onely by their knowledge of diuine myſteries; and naturall men doe pleaſe him by their bodily labour, and vpright dealing.

<sup>a</sup> Iren. l. 1. c. 1.

The ſaid Valentinians ſained three ſorts, or degrees of men, the firſt Spirituall, who through bare knowledge; the next Naturall, who by labour, and true dealing ſhall bee ſaued; the third they call Materiall, men vtterly vncapable of diuine knowledge, and religious ſpeculations; who muſt periſh both in ſoule and body.

<sup>b</sup> Epiph.

The Papiſts teach that,

They onely are not good works, which God commandeth, but they alſo which be either voluntarily done of our ſelues, or enioyned vs by Priſts.

<sup>c</sup> Tapp. l. 188

They are good workes, and acceptable before God, which are done without faith.

Workes of themſelues, without reſpect vnto Chriſt, pleaſe God.

<sup>d</sup> Andrad. de ſde. lib. 3.

Men perfectly may keepe the Lawes of God, in which error alſo be the Anabaptiſts, and Familie of Lone.

<sup>e</sup> Tapp. p. 189.

<sup>f</sup> Tapp. ibid.

<sup>g</sup> Bulling.

cont. Anabap.

lib. 4. c. 3.

<sup>h</sup> Diſplay. L.

6. a.

## 3. Proposition.

*Good workes are the outward ſignes of the inward Beleeſe.*

The prooſe from Gods word.

Many are the reaſons, why good workes are to be done, in part cited afore pag. 49. yet not the leaſt cauſe is, that men may be knowne what they are. For the Scripture ſaith, and ſheweth, that thereby are knowne, the good trees, from the bad; the wheate, from the chaffe; the true diſciples from the falſe;

<sup>i</sup> Math. 7. 16.

<sup>k</sup> Math. 3. 12.

<sup>l</sup> Ioh. 13. 35.

sonnes of God, from the children of Satan<sup>d</sup>, the regenerate,  
from the vnbeleeuers.

<sup>d</sup> Luk. 6. 36.

Eph. 1. 1.

<sup>1</sup> Ioh. 3. 10.

<sup>e</sup> Iam. 1. 18, 1. Pet. 1. 17, Eph. 4. 17, <sup>f</sup> Confess. Hel. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

<sup>21</sup> Belg. ar. 24, Saxon. ar. 3, Wittemb. c. 7, Suevica. c. 4.

*Errors, and aduersaries unto this truth.*

The faithfull shew their workes, yet neither to haue them  
<sup>8</sup> Mar. 6. & 7. scene of men, as did the hypocriticall Pharisies<sup>g</sup>, nor thereby  
to merit heauen, as do the Pharisicall Papists, whose doctrine  
is, that

<sup>h</sup> Test. Rhem.

ap. Rom. 2. 6.

<sup>1</sup> Cor. 3. 8.

<sup>2</sup> Cor. 4. 20.

Heb. 6. 10.

Iam. 2. 1.

<sup>i</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>2</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>3</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>4</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>5</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>6</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>7</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>8</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

<sup>9</sup> Concil.

Trid. sess. 6.

can. 24. 1. 18.

Good workes are meritorious<sup>h</sup>,

Good workes (as Contrition, Confession, and Satisfaction  
done in penance) not onely doe merit, but are besides a Sacra-  
ment for to attaine reconciliation with God, and forgiveness of  
offences.

Life eternall is due vnto good workes by the iustice of  
God.

which God before God.

which God before God.

which God before God.

which God before God.

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which God before God.

## 9. Article

### Of Workes before Iustification.

Workes done before the grace of Christ, and the inspi-  
ration of his Spirit, are not pleasant to God, forasmuch as  
they spring not of Faith in Iesus Christ, neither doe they  
make men meete to receiue grace, or (as the Schoole authors  
say) deserue grace of congruence: yea rather for that they  
are not done as God hath willed, and commanded them  
to be done, we doubt not but they haue the nature of sinne.

### The Propositions.

1. Workes done before iustification please not God.

2. Workes

2. Workes done before iustification deserue not grace of congruie.

3. Workes done before iustification haue the nature of siene.

1. Proposition.

*Workes done before iustification, please not God.*

The prooffe from Gods word.

**B**Efore men doe please God, nothing that, they doe can please him. But men please not God being not renued, and iustified by the Spirit. For before men be regenerate, they are not grapes, but thornes; not figs but thistles; not good, but euill trees<sup>b</sup>; not liuely, but dead bowes<sup>c</sup>; not engrafted, but wild oliues<sup>d</sup>; not friends, but enemies<sup>e</sup>; not the sonnes of God but the children of wrath<sup>f</sup>, which bring foorth no good fruit. As the Churches also acknowledge<sup>g</sup>.

<sup>a</sup> Math. 7. 16.

<sup>b</sup> Math. 12. 33.

<sup>c</sup> Luke 6. 43.

<sup>d</sup> Ioh. 15. 4.

<sup>e</sup> Rom. 11. 17.

<sup>f</sup> Rom. 9. 10.

<sup>g</sup> Eph. 2. 3.

<sup>h</sup> Confess.

Helv. c. cap.

15, Aug. ar. 20.

*The errors, and aduersaries unto this truth.*

Hereby the vanity of them is perceiued, which thinke, before mans iustification, his deedes doe please God, such are the Papists, and were the Basilideans.

The Papists teach, that,

Workes done without faith, doe please God<sup>a</sup>.

Good works, not in respect of Christ only, but in themselves considered, please God<sup>b</sup>.

<sup>a</sup> Andrad. de

Fide, lib. 3.

Tapp. p. 179.

The Basilidians placed the doers of ciuil, and philosophicall righteousness, performed without faith in Christ, in the very beaue.

<sup>c</sup> Clem. Alex.

from lib. 2.

2. Proposition.

*Workes done before iustification deserue not grace of congruie.*



The vnregenerate, not yet iustified, haue nothing in them to moue God to be gracious vnto them; and being, as they are, old, not newe creatures; enemies, not fauourers of godlines; The children of wrath, not of God; sinners, not vertuously bent; Infidels, and not beleeuers; of congruity deserue no grace at Gods hands: which is the faith too, and confession of other Churches.

<sup>a</sup> Eph. 4. 22.  
<sup>b</sup> Rom. 8. 10.  
<sup>c</sup> Eph. 2. 2.  
<sup>d</sup> Rom. 5. 8.  
<sup>e</sup> Tit. 1. 15.  
<sup>f</sup> Confes. Helv.  
<sup>g</sup> c. 16. Bohem.  
<sup>h</sup> c. 7. Belg. ar.  
23. Aug. ar. 4.  
20 Saxon. ar.  
3. & 8. Witt. ar.  
5.  
<sup>i</sup> Test. Rhem.  
an. A. 8. 10. 2.  
<sup>k</sup> Concil. Trid.  
sess. 6. c. 10.  
<sup>l</sup> Andrad. de.  
Fide, lib. 6.

*Errors, and aduersaries vnto this truth.*

This ouerthroweth the Popish assertions, concerning merits of congruity; and that by good workes man is iustified before God, and made heire of eternall life.

As euill workes deserue hell fire: so eternall happines is deserued by good workes.

3. Proposition.

*Workes done before iustification, haue the nature of sinne.*

The prooffe from Gods word.

<sup>a</sup> Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Esa. 58. 3. Did you fast vnto me? Zach. 7. 7.

Whatsoever men doe, not yet iustified before God, it is sinne: for of such persons, the best workes which they doe, euen their Fasting, praying, Almes-deedes, sacrificing vnto God, prophesying, and working of miracles, euen in the name of Christ, yea all their actions whatsoever, are abominable before God.

They haue the reward. Math. 6. 16. <sup>b</sup> Hee that turneth away his eare from hearing the Law, euen his praiser shall be abominable, Prou. 28. 9. When thou praigest be not as the hypocrites, & they haue their reward, Math. 6. 5. <sup>c</sup> Take heed that yee giue not your almes before men, &c. they haue their reward, Math. 6. 1. 2. <sup>d</sup> Will I eate the flesh of Bulls? or drink the blood of goats? Psal. 50. 13. Bring me no more oblations in vain: incense is an abomination vnto me, &c. Esa. 1. 13. He that killeth a bullock, is as if he slue a man; he that sacrificeth a sheepe, as if he cut off a dogges necke; he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idoll. Esa. 66. 3. e Lord, Lord, haue we not by thy name prophesied? and by thy name cast out deuils? and by thy name done many great workes? Then wilt thou professe to them, I neuer knew you: depart from me, ye that worke iniquity, Math. 7. 22. 23. <sup>f</sup> Whatsoeuer is not of faith, is sinne Rom. 14. 23. Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds, and consciences are defiled, Tit. 1. 15. Without faith it is impossible to please God. Heb. 11. 6. <sup>g</sup> Confes. Helv. 2. c. 15. 16. Bohem. c. 7. Belg. 11. ar. 3. August. 11. q. 10. Saxo. 11. 3. & 8. Winemb. ar. 5.

*The adversaries unto this truth.*

Erred therefore hath the Counsell of Trent, in pronouncing them accursed, which hold that all workes of man whatsoever done before his iustification, are sinne.<sup>a</sup>

<sup>a</sup> Concil.  
Trid, sess. 6,  
can. 8.

## 14. Article.

Of workes of Supererogation.

*Voluntary workes besides, over and above Gods commandments, which they call workes of Supererogation, cannot be taught without arrogancy, and impiety. For by them men doe declare that they doe not onely render unto God as much as they are bound to doe, but that they doe more for his sake then of bounden duty is required: whereas Christ saith plainly, when yee have done all that are commanded to you, say, we be unprofitable servants.*

*The Propositions.*

1. Workes of Supererogation cannot bee taught without arrogancy, and impiety.
2. Workes of Supererogation, are the subuersion of godliness, and true religion.

**I. Proposition.**

*Workes of Supererogation cannot, bee taught without arrogancy and impiety.*

The

## The prooffe from Gods word.

**W**Orkes of Supererogation (which are voluntary workes, besides, ouer, and aboue the commandements of God) are often condemned in the holy Scriptures, where wee are commanded to walke, not after the lawes of men, but according to the Statutes of God<sup>a</sup>; and to heare, not what man speaketh, but what Christ doth say<sup>b</sup>; and he, teaching the duty of Christians, setteth before them, as their rule, and direction, the law and word of God<sup>c</sup>, and more then that he doth neither vrge, nor require.

And against mans Iniunctions,

<sup>d</sup> Marke. 7. 7. They worship mee in vaine (saith hee) who for doctrine teach the commandements of men<sup>d</sup>.

<sup>e</sup> Math. 28. 20 Teach them to obserue all thing whatsoever I haue commanded you<sup>e</sup>.

<sup>f</sup> Ioh. 20. 25. My sheepe heare my voice; and know not the voice of strangers<sup>f</sup>.

<sup>g</sup> Col. 2. 20. Which doctrine, ordinances, and workes whatsoever) besides  
<sup>h</sup> Ibid. 1. ouer and aboue that which God hath reuealed, and imposed) is  
<sup>i</sup> 1. Tim. 4. 1. called of the Apostle, sometimes ordinances of the world<sup>g</sup>, vo-  
<sup>k</sup> Gal. 1. 8. luntary religion<sup>h</sup>, sometime the doctrine of Deuills<sup>i</sup>, and cur-  
<sup>l</sup> Confess. sed<sup>k</sup>. And the same is condemned in all Churches reformed af-  
Helv. 2. c. 16. ter the word of God<sup>l</sup>.

Aug. ar. 20.

Basil ar. 10.

Galar. 24.

Belg. ar. 12.

Sax. ar. 3. 17.

<sup>a</sup> in his Asser.

catholic, fidei

<sup>b</sup> Anot. marg.

Luk. 10. 35. 1.

Cor. 9. 23. 2.

Cor. 8. 14.

<sup>c</sup> Concil.

Tid. sess. 6. c.

10.

## Errors, and aduersaries of this truth.

Therefore both arrogant, and vngodly bee the Papiſts, which teach, and speake in the commendation of such workes, and namely petrus a Soto<sup>a</sup>, the Rhemists<sup>b</sup>; yea and the coun- cell of Trent<sup>c</sup>.

## 2. Proposition.

*Workes of supererogation are the subuersion of godlinesse, and true religion.*

The

## The prooffe from Gods word.

Where the workes of Supererogation are taught, and in regard, the Law of God there is broken, against the will of Christ<sup>a</sup>, that mens traditions may be obserued<sup>b</sup>.

<sup>a</sup> Math. 5. 19.<sup>b</sup> Marke 7. 7.

The holy Scripture must be contemned, as not sufficient enough to bring men vnto the knowledge of saluation, which S. Paul saith is able to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes<sup>c</sup>.

<sup>c</sup> 2. Tim. 3.

God, who is onely wise<sup>d</sup>, is made vnwise, in not prescribing so necessarie workes.

16. 17.

<sup>d</sup> 1. Tim. 1.

17.

Faith, and other spirituall, and most speciall vertues are brought into oblivion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded but forbidden of God, ordained by men.

The Law of God is thought to be thoroughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethemen of these workes<sup>e</sup>.

<sup>e</sup> Confess.

Helv. 2. &amp;c. as

in the former prop.

*The aduersaries vnto this truth.*

Contrariwise the Papists of Supererogatorie workes: they doe merit (say they) remission of sinnes, and that not for the doers of them onely, but for others besides<sup>f</sup>.

<sup>f</sup> Test. Rhem.

an. 2. Cor. 8

14.

They are tokens of the forgiveness of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ<sup>g</sup>.

<sup>g</sup> Confess.

Aug. ar. 20.

<sup>h</sup> Pet. 2. Sogo

allert. Cath. de

Leg.

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law morall.

And so preferring their owne workes, and inventions before God his Law, Sacraments, and the blood of Christ, both ought this doctrine of workes supererogatorie to be counted the doctrine of Diuels, and the maintainers thereof taken for the subverters of godlinesse, and true religion.

## 15. Article.

## OF Christ alone without sinne.

*Christ in the truth of our nature made like unto us in all things, sin onely except from which hee was clearely void, both in his life, and spirit. Hee came to bee the Lambe without spot, who by sacrifice of himselfe once made, should take away the finnes of the world: and sinne as S. Iohn saith, was not in him. But all we therest, although baptized, and borne againe in Christ, yee offend in many things, and if we say, we haue no sinne, we deceiue our selues and the truth is not in vs.*

## The Propositions.

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

## 1. Proposition.

*Christ is truly, and perfectly righteous.*

## The prooffe from Gods word.

**T**HAT Christ was pure from sinne, it is abundantly to bee scene in the holy Scriptures. For

He was both conceived<sup>a</sup>, and borne without sinne<sup>b</sup>.

He appeared to loose<sup>c</sup>, but not to fulfill the workes of Satan.

He lived, and was tempted, yet without sinne<sup>d</sup>, and did no sinne<sup>e</sup>, knew no sinne<sup>f</sup>, nor had any sinne in him<sup>g</sup>.

He died a guiltlesse and iust man, euen by the testimonie of

Paul,

<sup>a</sup> Math. 1. 20.

<sup>b</sup> Luk. 1. 35.

<sup>c</sup> 1. Ioh. 3. 8.

<sup>d</sup> Heb. 4. 15.

<sup>e</sup> 1. Pet. 2. 22.

<sup>f</sup> 2 Cor. 5. 21.

<sup>g</sup> 1. Ioh. 3. 5.

Paul<sup>h</sup>, Peter<sup>i</sup>, Stephen<sup>t</sup>, yea of his aduerfaries, and iudge, P<sup>h</sup> Rom. 8. 6.  
lase<sup>l</sup>.

As ours, fuch is the confelfions of the purer Churches<sup>m</sup>.

*The errors and aduerfaries vnto this truth.*

Curfed therefore before God are the Iewes, which laid that  
Chrift was a violator of the Sabbath<sup>a</sup>.

That hee taught, beeing not lawfully authorized there-  
unto<sup>b</sup>.

That he forbad tribute to be ginen vnto Cafar<sup>c</sup>.

That he was the destroyer of the law<sup>d</sup>.

That he ouerthrew all religion, and moued the Commons  
vnto rebellion<sup>e</sup>.

In this ftate with the Iewes are

The Marcionites, which laid that hee diffolued the Law,  
the Prophets, and all the workes of God<sup>f</sup>.

The Saturnians, which blazed that his coming into the  
world was, to ouerthrow the God of the Angels<sup>g</sup>.

Our new Heretikes viz. *Matthew Haman* in England,  
which diuulged that Chrift was a finfull man, and an abomi-  
nable Idol<sup>h</sup>; and *Leonard Vairus*, among the Papifts, which  
hath written that Chrift was Veneficus, a common poifoner  
of men, and women<sup>i</sup>.

## 2. Propofition.

*All men befides Chrift, though regenerate be finners.*

The prooffe from Gods word.

All men either be regenerate, or vnregenerate, the vnregene-  
rate be all finners, vnrighteous<sup>k</sup>, & fin in whatfoeuer they do<sup>l</sup>.

The regenerate alfo be not without their finnes, both origi-  
nall<sup>m</sup>, and a<sup>n</sup>ctuell<sup>n</sup>.

Befides, there is no man iuft in the earth, that doth good, and  
finneth not, faith the Preacher<sup>o</sup>, yee cannot doe the fame<sup>p</sup>.

h Rom. 8. 6.  
&c.  
i Ag. 3. 4.  
k Math. 17. 23.  
l Ioh. 15. 1. 6.  
m Confell.  
Helv. 1. 2. 11.  
& 3. c. 11.  
n Boh. c. 4. 7.  
o Gal. 2. 14.  
p Bel. 2. 18.  
a Math. 18. 10.  
b Luk. 13. 14.  
c Ioh. 8. 16.  
d Mat. 21. 33.  
e Luk. 23. 2.  
f Math. 5. 17.  
g Luk. 13. 5.  
h Iren. lib. 1.  
i Theodoret.  
j Holinh.  
k Chro. 6. 129.  
l Leon. Vairus.  
m de Fal. 1. 5.  
n 11. circinnens.  
o Eccl. 7. 12.  
p Eccl. 7. 12.



Gal. 1. 17. things that ye would: Christ Iesus came into the world to  
 1. Tim. 1. 15. save sinners, of whom I am chiefe, saith S. Paul<sup>b</sup>.

1. Jam. 3. 2. In many things we sinne all; is S. James saying<sup>c</sup>, and S. Iohn,

Math. 6. 12. If we say we have no sinne, we deceive our selves, and the truth is  
 Conf. Aug. not in us<sup>d</sup>.

an. 10. Saxar. 3. Pray therefore, Forgiue vs our debts<sup>e</sup>.

3. Oone. Teid. A truth beleueed and confessed by all Churches, expressedly  
 self & deca de by some<sup>f</sup>.

pec. Orig.

Testi. Rhem.

an. Col. 1. 24.

an. Mar. 3. 33.

Stap. an. 10.

eu. 1. 1. 18.

1. Sicut. Ad.

Dei non pa-

renti, omnis

creatura re-

bellis exiit<sup>g</sup>.

et B. Fran-

cisco omnia

precepta Dei

impleuit crea-

tura omnia

faciunt. et.

omnia Deus

subiecit sub

pedibus eius.

Alcar. Fran.

lib. 1.

Hier. in prol.

Dial. contra

Pelag.

August. 1. 2.

con. Pelag. 14.

Concil. Me-

lican. 800.

Disp. H. 6. b.

Ans. to the

Fam. libe L. 3.

Disp. 1. 6. b.

Iren. 1. c. 9.

### The errors, and aduersaries vnto this truth.

Many aduersaries hath this truth had, and hath; as the Pa-  
 pists, the Manichies, the Catharans, the Donatists, the Pelagi-  
 ans, Family of Loue: Marcionites, Adamites, and Carpocratians.  
 For

The Papists say that the blessed Virgin was pure from all sin,  
 both Originall<sup>e</sup> and actual. For (these are their owne words):

Our Lady neuer sinned<sup>f</sup>.

Our Lady sinned not so much as venially in all her life: she  
 exactly fulfilled the whole Law, that is, was without sinne<sup>g</sup>.

Also of S. Francis they write, that for vertue, and godlinesse  
 hee was like vnto Christ; and hath fulfilled every lot of the  
 Law<sup>h</sup>.

The Manichies<sup>i</sup>, and Catharans<sup>m</sup>, thought, they could not  
 sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they  
 could iustifie other men<sup>n</sup>.

Some were of opinion, as the Pelagians<sup>o</sup>, and Family of  
 Loue<sup>p</sup>, how they were so free from sinne, as they needed not  
 to say, Forgiue vs our trespasses. Which Family also teacheth,  
 how there be men living as good, and as holy, as euer Christ  
 was. An error of Christopher Virets<sup>q</sup>, a chiefe Elder in the said  
 Familie; and that

He which is a Familist, is either as perfect as Christ, or else a  
 very Diuill<sup>r</sup>.

Some deemed themselves as pure as Paul, Peter, or any men,  
 as the Marcionites<sup>s</sup>; yea, as Adam, and Eue before their fall;

as the Adamites\*, yea as Iesus Christ himselfe, as the Carpo-  
cratians<sup>P</sup>.

o Epiphan.  
Iren lib. 1.  
cap. 24.

## 16. Article.

### Of sinne after Baptisme.

\* Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable, wherefore the grant of repentance is no to bee denied to such as fall into sinne after Baptisme. After we haue receiued the holy Ghost we may depart from grace giuen and fall into sinne, and by the grace of God (we may) rise againe, and amend our liues, And therefore they are to be condemned, which say, they can no more sinne, as long as they liue here, or deny place of forgivenessse to such as truly repent.

### The propositions.

1. Every sinne committed after Baptisme, is not the sinne against the holy Ghost.
2. The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe, vnto newnesse of life.
3. No men vitally are to bee cast off, as reprobates, which vnfeignedly repent.

### 1. Proposition.

Every sinne committed after Baptisme, is not the sinne against the holy Ghost.

### The prooffe from Gods word.

**T**Hough every sinne in it selfe considered deserueth damnation: yet is there a sinne which shall bee punished with

<sup>a</sup> Luk. 12. 40. many, and a sinne, which shall be punished with few stripes <sup>a</sup>; a  
<sup>b</sup> 1. Ioh. 5. 6. sinne vnto death, and a sin vnto the death <sup>b</sup>, a sinne against the  
<sup>c</sup> Math. 13. 31 Father, and the Sonne, which shall be forgiven; and a sinne a-  
<sup>Marke 3. 29.</sup> gainst the holy Ghost, which neuer shall be forgiven <sup>c</sup>.

<sup>Luk. 12. 10.</sup> So in their extant confessions witness the Churches in Bo-  
<sup>d</sup> Confess. hem <sup>d</sup>, Saxonic <sup>e</sup>, and Heluetia <sup>f</sup>.

<sup>e</sup> Confess Sax.

<sup>f</sup> Confess.

<sup>Helv. 2. c. 8.</sup>

*Errors and aduersaries vnto this truth.*

Diuerfly hath this doctrine bin oppugned. For

Some haue thought all sinnes to be like, and equall, as the  
<sup>a</sup> Stoikes, Pelagians <sup>b</sup>, and Iouinians <sup>c</sup>.

<sup>h</sup> Concil. Mi-  
<sup>levit.</sup>

<sup>i</sup> D. Hieron.  
<sup>advers. Iovin.</sup>

<sup>k</sup> Epiphau.

Some haue taught, as Manes the heretike <sup>d</sup>, how none of the  
 godly fathers, and others from the beginning of the world,  
 till the 15. yeare of Tiberius the Emperour (though earnestly  
 they did repent, were saued; but were all punished alike with  
 vtter confusion.

<sup>i</sup> Spec. pere-  
<sup>grin. quæst. dec</sup>  
<sup>1. c. 3. q. 5. Po-</sup>  
<sup>sition. Ingol-</sup>  
<sup>stad. de. Pur-</sup>  
<sup>gat.</sup>  
<sup>m</sup> Epiphau,

Some giue out that such persons be vtterly out of Gods fa-  
 uour, and condemned, which depart out of this world, either a-  
 fore they are baptized, as the Papists doe <sup>e</sup>, or afore they come  
 vnto yeares of discretion, as Hieracites did <sup>f</sup>.

**2. Proposition.**

*The very regenerate may depart from grace giuen and fall into  
 sinne, and yet rise againe to newnes of life.*

<sup>a</sup> Ioh. 5. 14.

<sup>b</sup> Ioh. 8. 11.

<sup>c</sup> Eph. 2. 1. 22.

<sup>d</sup> Coloss. 3. 8.

<sup>e</sup> Heb. 3. 12.

<sup>f</sup> 1. Tim. 1. 19.

<sup>2</sup> Tim. 4. 3.

<sup>3</sup> Tim. 2. 22.

<sup>4</sup> 1 Pet. 2. 10.

<sup>5</sup> and 18.

<sup>6</sup> 2 Pet. 3. 27.

<sup>7</sup> 2 Sam. 11. 4.

<sup>8</sup> 1 Kng. 11.

<sup>9</sup> Math. 26. 70

<sup>72. 74.</sup>

*The prooffe from Gods word.*

That the Regenerate may fall into sinne, and yet rise againe,  
 it is a doctrine grounded vpon the Scriptures. For in them wee  
 evidently may see, that fall they may, partly by the admoniti-  
 ons of our Sauour vnto the man healed of the Palsie <sup>a</sup>, and vn-  
 to the adulteresse <sup>b</sup>, of S. Paul vnto the Ephesians <sup>c</sup>, Colossians <sup>d</sup>,  
 Hebrewes <sup>e</sup>, and Timothie <sup>f</sup>, and of S. Peter vnto all the god-  
 ly <sup>g</sup>, and partly by the examples of Dauid <sup>h</sup>, Salomon, Peter <sup>k</sup>,  
 who egregiously, and very offensively did fall, and that they  
 doe

do fall, it is most euident by the fift petition of the Lords prayer were nothing els to prooue the same., but see afore 9. art.

Prop. 3. art. 12. Prop. 2. art. 15. prop. 2.

Next, that being fallen they may rise againe, and be saued, it is apparent both by the exhortations of the Angell vnto the Churches of Ephefus, Pergamus, and Thyatira<sup>1</sup>, and by the examples of *Peter*, who denyed<sup>2</sup>, and yet afterward confessed his master Christ<sup>3</sup>, and of all the disciples, who fled<sup>4</sup>, and yet returned.

This both granted is, and published for truth by the Churches.

*The aduersaries vnto this truth.*

Vnto this truth subscribe will not

Eyther the Catharans<sup>a</sup>, Nouatians<sup>b</sup>, Iouinians<sup>c</sup>, which thinke Gods people be regenerate into a pure, and Angelicall state, so that neither they be, nor can be defiled with any contagion of sinne.

Eyther the Libertines, whose opinions were that

Whosoener hath Gods spirit in him, cannot sinne.

*Daniel* sinned not after he had receiued the holy Ghost<sup>d</sup>.

Regeneration is the restoring of the estate wherein *Adam* was placed afore his fall<sup>e</sup>.

Or the Papists who are of minde that

The workes of men iustified are perfect in this life<sup>f</sup>.

No man which is fallen into sinne, can rise againe, and be saued without their Sacrament of Penance<sup>g</sup>,

S. *Francis* attained vnto the perfection of holines, and could not sinne at all<sup>h</sup>.

3. Proposition

*No men utterly are to be cast off, as reprobates which unsainedly repent.*

Such as doe fall from grace, and yet returne againe vnto the

Reu. 2.  
m Luk. 22. 55.  
n Ag. 2. 13.  
& c. 3. 17.  
& 4. 10. & c.  
o Mat. 26. 56.  
p Confel. Helv  
2. c. 7. Bohem.  
c. 58. Saxon.  
ar. 10. 11. Witt  
ar. 13. Suev  
ar. 15.

a Magd. eccles. hist. cent.  
12. c. 5.  
b Euf. l. 5. c. 43.  
c Magd. eccles. hist. cent. 4. c. 5.  
d, Wilkinson. against the F.  
of loue. ar. 14.  
e Calv. comara Libert. fol. 2.  
17.  
f Tapp. p. 189.  
g C. ncl.  
Trid. sess. 6.  
can. 26.  
h Vis ad apic.  
venire perfectionis  
Vita cum moribus attende B.  
Francisci.

the Lord by true repentance, are to be receiued as members of Gods Church: and this by the Scripture is verified. For there we read, that

<sup>a</sup> Math. 11. 28

God would haue all men saued<sup>d</sup>.

<sup>1</sup> Tim. 2. 4.

God is alwayes ready to receiue the patient into fauour.

<sup>b</sup> Luke. 15. 7.

For there is ioy in heauen for the sinner that conuerteth<sup>b</sup>.

<sup>c</sup> Luke 19. 41

Christ is grieved when sinners will not repent<sup>c</sup>.

<sup>d</sup> 2. &c.

He shall saue a soule from death, and hide a multitude of

sinnes, which conuerteth a sinner from going astray out of his way<sup>d</sup>.

<sup>e</sup> 1am. 5. 20.

The Lord would haue no man to perish, but all men to come to repentance<sup>e</sup>.

<sup>f</sup> 2 Pet. 3. 9.

If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrighteousnesse<sup>f</sup>.

<sup>g</sup> 1. Ioh. 1. 9.

Hee exhorteth his erring people to repent, and doe their first workes<sup>g</sup>: neither refuseth he the sinner that repenteth, as

<sup>h</sup> Reu. 2. 5. 16.

appeareth in the example of the Prodigall sonne<sup>h</sup>, and of the debtor<sup>i</sup>.

<sup>i</sup> Luke. 15. 20

<sup>j</sup> Mat. 18. 26.

&c.

God then being so gracious and mercifull, man after his example is both by all good meanes to prouoke sinners vnto repentance, and they testifying the same to receiue them into fauour.

So did S. Paul will the Galatians. Brethren (saith hee) if a man be fallen by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, least thou also be tempted<sup>k</sup>.

<sup>k</sup> Gal. 6. 1.

So did he enioyne the Corinthians, when he said,

If any hath caueth sorrow, the same hath not made me sorry, but partly (least I should more charge him) you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrariwise ye ought rather to forgive, and comfort (him) least the same should be swallowed vp with ouermuch heauinesse<sup>l</sup>.

<sup>l</sup> 2. Cor. 2. 5.

6. 7.

<sup>m</sup> Phil. 1. 12.

<sup>n</sup> Confess.

<sup>o</sup> Helv. 2. c. 14.

<sup>p</sup> Bohem. c. 5.

<sup>q</sup> August. ar. 11.

<sup>r</sup> Saxon. ar. 3.

<sup>s</sup> Witten ar. 12.

When also he said, Receiue him (meaning Onesimus<sup>m</sup>).

And so teach the Churches<sup>n</sup>.

*Errors, and adversaries unto this truth.*

Aduerfaries vnto this truth are they :

First, which leaue nothing but the vnappealeable wrath of God to such as doe sinne after Baptisme, as did both in olde time the Montanists<sup>a</sup>, and Nouatians<sup>b</sup>, and of late yeeeres *Melchior Hoffman*, the Arch-heretike of his dayes<sup>c</sup>, and the Anabaptists in Germanie<sup>d</sup>, and the Barrowists among our selues in England<sup>e</sup>.

Next, who say that being once regenerate, sinne is cut away, as with a Rasor, so that the godly cannot sinne, and therefore neede no repentance : so did the Messalians<sup>f</sup>, and doe the Family of Loue<sup>g</sup>.

Lastly, the desperate, whose finnes being either infinite, or abominable, they thinke how God he neither can, nor will forgive them : such in times past were *Kain*<sup>h</sup>, and *Judas*<sup>i</sup>, in our fathers *Franciscus Spina*<sup>k</sup>, and one Doctor *Kraus*<sup>l</sup>, and in our daies, *Bolton*; euen he that first hatched that sect in England, which afterward was tearmed Brownisme<sup>m</sup>.

## 5. Article.

Of predestination, and election.

*Predestination to life, is the everlasting purpose of God whereby, before the foundations of the world was laid he hath constantly decreed by his counsell secret to vs, to deliuer from curse, and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting saluation, as vessels made to honour, wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his Spirit working in due season, they, through grace obey*

<sup>a</sup> D. Hieron.

<sup>adv.</sup> Marc.

<sup>b</sup> Cypr. epist.

<sup>4</sup>, ad. Antoni.

am.

<sup>c</sup> Bulling

contr, Anab. l.

<sup>2</sup>, c. 13.

<sup>d</sup> Calv. Instit.

<sup>e</sup> Giffords

repl.

<sup>f</sup> Magd. ecclef

hist. cen. 4. c. 5

<sup>g</sup> H. N. spirit.

land. c. 33. sect

<sup>3</sup>, c. 34. sect 11

<sup>c</sup>. 37. sect. 8. &

Proverbs c. 5.

sect. 15. and

Crying voice,

sect. 6.

<sup>h</sup> Gen. 4.

<sup>i</sup> Act. 1.

<sup>k</sup> Hist. Fr. Spir

<sup>l</sup> Luther on

Gal. 3. 1.

<sup>m</sup> Giffords

repl. to Barr,

and Green. p.

17.



the calling, they be iustified freely: they be made sonnes of God by adoption: they be made like the image of his anely begotten Sonne Iesus Christ: they walke religiously in good workes: and at length by Gods mercy, they attaine to euerlasting felicitie. As the Godly consideration of Predestination, and our election in Christ is full of sweete, pleasant, and unspeakable comfort to Godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high, and heavenly things; as well because it doth greatly establish, and confirme their faith of eternall saluation to bee enioyed through Christ: as because it doth feruently kinde their loue towards God: so for curious, and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination is a most dangerous downefall, whereby the Diuell doth thrust them into desperation, or into wretchlesnes of most vncleane liuing, no lesse perillous then desperation. Furthermore, we must receiue Gods promises in such wise, as they be generally set forth vnto vs in holy Scripture: and in our doings that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

## The Propositions.

1. There is a Predestination of men vnto euerlasting life.
2. Predestination hath bin from euerlasting.
3. They which are predestinate vnto saluation cannot perish.
4. Not all men, but certaine, are predestinate to be saued.
5. In Christ Iesus of the meere will, and purpose of God some are elected, and not others, vnto saluation.

6. They

6. They, who are elected vnto saluation if they come vnto yeeres of discretion are called both outwardly by the word, and inwardly by the spirit of God.

7. The Predestinate are both iustified by faith, sanctified by the holy Ghost; and shall be glorified in the life to come.

8. The consideration of Predestination, is to the godly wife, most comfortable; but to curious, and carnall persons, very dangerous.

9. The generall promises of God, set forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the word of God, which is his reuealed will, must be our direction.

# 1. Proposition.

*There is a predestination of men vnto everlasting life.*

## The prooue from the word God.

That of men, some bee predestinate vnto life. It is a truth most apparent in the holy Scripture by the testimonie both of Christ himselfe, who saith.

To set at my right hand, and at my left hand, is not mine to giue, but (it shall be giuen) to them, for whom it is prepared of my Father.

Many are called but few chosen<sup>b</sup>.

For the elects sake, those dayes shall be shornd<sup>c</sup>.

Feare not little flocke; for it is your Fathers pleasure to giue you a kingdome<sup>d</sup>.

I tell you, in that night there shall be two in one bedde; the one shall be receiued, and the other shall be left<sup>e</sup>.

All that the Father giueth mee, shall come vnto me<sup>f</sup>.

Witnessed also, is this by the Euangelist *Luke*, and *Paul*, the one saith how of the Gentiles at Antioch, so many as were ordained vnto eternall life, beleeued<sup>g</sup>, and the other, those whom he knew before he did also predestinate<sup>h</sup>.

We are vnto God the sweete sauour of Christ, in them that

are faued, and in them which perishe: to the one we are the fauour of death vnto death; and to the other the fauour of life vnto life<sup>a</sup>.

<sup>a</sup> 2. Cor. 2.  
15, 16.

Blessed be God, euen the Father of our Lord Iesus Christ, which, &c. hath chosen vs in him, before the foundation of the world, &c. who hath predestinate vs, to be adopted through Iesus Christ vnto himselfe; &c.<sup>b</sup>

<sup>b</sup> Eph. 1. 3, 4, 5

The example also of the elected creatures, man, and Angels; of the two brethren, *Abel*, and *Cain*<sup>c</sup>, *Isaac*, and *Ismael*<sup>d</sup>; *Iacob*, and *Esau*<sup>e</sup>; of the two Eunuchs of King *Pharao*<sup>f</sup>; of the two kingdomes, *Juda* and *Israel*; the two peoples, *Iewes*, and *Gentiles*; the two Apostles, *Peter*, and *Judas*; the two Theeues vpon the Crosse<sup>g</sup>, the two men in the fieldes, and the two women at the Mill<sup>h</sup>, make to the illustration of this truth.

<sup>c</sup> Math. 25.

34. 41.

<sup>d</sup> Iude 5.

<sup>e</sup> Gen. 4. 4.

<sup>f</sup> Rom. 9. 17.

&c.

<sup>g</sup> Mal. 1. 2. 3.

<sup>h</sup> Rom. 9. 13.

<sup>i</sup> Gen. 40. 20.

<sup>j</sup> Luk. 23. 39.

40. 43.

<sup>k</sup> Math. 24.

40. 41.

All Churches consent with this doctrine.

*The errors and aduersaries vnto this truth.*

Erre therefore doe they, which stand in opinion, that Some are appointed to be faued, but none to be damned; In soules, some persons, but in soule, and body together, none shall be faued: of this minde were the old heretikes, viz. the false Apostles<sup>a</sup>, the Carpocratians<sup>b</sup>, the Valentinians<sup>c</sup>, the Gerdontes<sup>d</sup>, the Manichies<sup>e</sup>, and the Hieracites<sup>f</sup>, and of their opinion be the Familie of Loue<sup>g</sup>.

<sup>a</sup> 2. Cor. 15.

12.

<sup>b</sup> Clem. Strom.

<sup>c</sup> Iren.

<sup>d</sup> Iren.

<sup>e</sup> Aug. Contra

<sup>f</sup> Faust. l. 4. c. 16

<sup>g</sup> Epiphani.

<sup>h</sup> H. N. Instr.

ar. 5. c. 25.

<sup>i</sup> Prophetic of

the Ipsi. c. 16.

sect. 7.

*Proposition.*

*Predestination hath bin from euertlasting...*

*The proofs from Gods word.*

Predestination began before all times. It will be said (saith our Saviour Christ :) Come ye blessed of my Father, inherite ye the kingdome prepared for you from the foundations of the world<sup>a</sup>.

<sup>a</sup> Math. 25. 34

God

God hath chosen vs in Iesus Christ before the Foundation of the world<sup>b</sup>.

<sup>b</sup> Eph. 1.4.

God hath saved vs, &c. according to his owne purpose, and grace, which was given to vs through Christ Iesus before the world was<sup>c</sup>.

<sup>c</sup> 1. Tim. 1.9.

<sup>d</sup> Confess. 2.c

1. 10. 11.

<sup>e</sup> ar. 1.

<sup>f</sup> ar. 10.

The publike confessions of the Churches, namely in Heluetia<sup>d</sup>, Basil<sup>e</sup>, and France<sup>f</sup>, beare witnesse hereunto.

*The aduersaries vnto this truth.*

Those wrangling Sophisters then are deceiued, who, because God is not included within the compasse of any time, but hath all things to come, as present continually before his eyes, doe say, that God he did not in the time long agoe past onely, but still in the time present, likewise, doth predestinate.

### 3. Proposition.

*They which are predestinate vnto saluation, cannot perish.*

*The prooffe from Gods word.*

All that the Father giueth mee shall come to mee, and him that cometh to mee, I cast not away, saith Christ<sup>a</sup>.

<sup>a</sup> Ioh. 6.37.

I giue vnto them eternall life, and they shall neuer perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand<sup>b</sup>. The gates of hell shall not overcome the Church<sup>c</sup>.

<sup>b</sup> Ioh. 10.28.

<sup>c</sup> 29.

<sup>d</sup> Math. 16.18

<sup>e</sup> Rom. 8.30.

<sup>f</sup> Rom. 11.29

Moreouer whome hee predestinate, them he also glorified<sup>d</sup>. For the gifts and calling of God are without repentance<sup>e</sup>.

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs<sup>f</sup>.

<sup>f</sup> 1. Ioh. 2.19.

So the Churches of God: as afore in this article.

*The errors, and aduersaries vnto this truth.*

Wander then doe they from the truth, which thinke,

That the very elect, totally, and finally may fall from  
 grace, and be damned.

<sup>a</sup> Bredwels de.  
 teſt. p. 89.

That the regenerate may fall from the grace of God; may  
 destroy the temple of God, and be broken off from the vine  
 Christ Iesus: which was one of Glouers errors<sup>a</sup>.

That the number of those which be predestinate, may both  
 encrease, and be diminished: so thought the Pelagians.

#### 4. Proposition.

*Not all men but certaine, be predestinate to be saved.*

The prooffe from Gods word.

We deny that all, and affirme that a certaine chosen and  
 company of men be predestinate, and so doth Gods word.

<sup>a</sup> Luk. 10. 20.

<sup>b</sup> Ioh. 10. 14.

<sup>c</sup> 1. Tim. 2. 10

<sup>d</sup> Confess.

Helv. 3. cap.

10 Basil. ar. 1.

Gal. ar. 12.

Belgar. 16.

Reioyce that your names are written in heaven<sup>a</sup>.

I know mine, and am knowne of mine, is the saying of  
 Christ Iesus<sup>b</sup>.

I suffer all things for the elects sake, saith S. Paul<sup>c</sup>.

The very same with vs doe the Churches affirme<sup>d</sup>.

*The adversaries vnto this truth.*

We are therefore against them which teach, how not cer-  
 tain, but all, even the most vngodly, and damnable; yea, the very  
 Devils shall be saved: of which opinion were the Originists<sup>a</sup>,  
 and are the Catabaptists<sup>b</sup>.

<sup>a</sup> Wolf, Muf-  
 culus in epist.  
 ad Philip.

pref.

<sup>b</sup> Bullin. cont.  
 Catabap. lib. 1

<sup>c</sup> Nash, in  
 Chr. his  
 teares p. 48.

<sup>d</sup> Ramscis,  
 and Allens  
 confess.

All men be elected vnto life everlasting.

There is no hell, nor future, and eternall misery at all, but  
 onely either in mans opinion, as hold the Atheists<sup>c</sup>, or in the  
 heart, and conscience of man in this life, as the Familists main-  
 taine<sup>d</sup>.

No certaine company bee foredestined vnto eternall con-  
 demnation.

<sup>e</sup> Calvin. epist  
 ministr. Basil.  
 fol. 105.

None, more then others, bee predestinate vnto saluation  
 which was an error of Henry Bolsec<sup>e</sup>.

In like sort we condemne such as either curiously enquire who, and how many shall be saued, or damned; or giue the sentence of reprobation vpon any man whosoeuer: as doe the Papists vpon Caluine, Beza, and Verone, when they call them Reprobates<sup>f</sup>.

<sup>f</sup> Test. Rhem. at Rom. 11. 23.

### 5. Proposition.

*Of the mere will, and purpose of God, some men in Christ Iesus are elected, and not others, vnto saluation.*

#### The prooffe from Gods word:

In the Scripture wee read of mans predestination the cause efficient to be the euerlasting purpose of God<sup>a</sup>; the cause formal, God his infinite mercy, and goodnes<sup>b</sup>; the cause material, the blood of Christ<sup>c</sup>; the cause finall, or end, why both God the Father hath loued, and Christ for his elect hath suffered; is the glory of God<sup>d</sup>, and the saluation of man<sup>e</sup>.

And this doe all the Churches militant, and reformed, with a sweete consent testifie, and acknowledge.

<sup>a</sup> That the purpose of God might remaine according to election, Rom. 9. 11. Who doth predestinate vs, &c. according to the good pleasure of his

will, Eph. 1. 5. Not according to our workes, but according to his owne purpose and grace 2. Tim. 1. 9. I will shew mercy, to whom I will shew mercy, Exod. 33. 19. Rom. 9. 11. e. He hath choten vs in Christ, &c. and hath predestinate vs through Christ vnto himselfe. Eph. 1. 4. 5. Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lambe vndefiled, and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sakes, 1. Tim. 1. 18, 19, 20. <sup>d</sup> who doth predestinate vs, &c. to the praise of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his owne sake; yea, euen the wicked for the day of euill. Prou. 16. 4. <sup>e</sup> Rom. 8. 29. Those whom he knew before, he did also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren. Hath not ther power of the clay, to make of the same lump, one vessell to honour, and another vnto dishonour? Rom. 9. 21.

#### *Adversaries vnto this truth.*

Hereby is discovered the impiety of those men which thinke that.

1. Man doth make himselfe eligible for the kingdome of heauen



cauen by his owne good workes, and merits; so teach the Papiſts.

The kingdome of heauen (ſay they) is prepared for them  
<sup>a</sup> Teſt. Rhem. that are worthy of it, and deſerue it by their well doing <sup>a</sup>.

<sup>a</sup> an Mat. 20. 33

*Licet electis gloria ex æterna Dei predeſtinatione dimanet, non tamen prouenit, niſi ex eorum operibus, &c. Sine nobis non glorificamur.* 1. Although from Gods eternall predeſtination, glory floweth to the elect: yet for all that it ſpringeth not but from their owne workes, &c. Without our ſelues we are not glorified <sup>b</sup>.

<sup>b</sup> Scella in Luc

c. 10. fol. 35,

2. God beheld in euery man, whether hee would uſe his grace well, and beleue the Goſpell, or no; and as hee ſawe a man affected, ſo did predeſtinate, chuſe, or reſuſe him.

3. Beſides his will, there was ſome other cauſe in God, why hee choſe one, and caſt off another man; but this cauſe is hidden from vs.

4. Men by nature be elected, and ſaued; an error of the Baſilidians, and Valentinians <sup>c</sup>.

<sup>c</sup> Clem. from lib. 2. 4.

<sup>d</sup> Theoph. in Marth. 22.

<sup>e</sup> Calvin. epiſt m. niſt. Helvet

ſo 4. 104.

5. It is in mans power to be elected, the error of Theophylaſt <sup>d</sup>, and of Boſſeck <sup>e</sup>.

6. God is partiall, and vniuſt for chuſing ſome, and reſuſing others, calling many, and electing but fewe.

#### 6. Propoſition.

*They who are elected vnto ſaluation, if they come vnto yeeres of diſcretion, are called both outwardly by the word, and inwardly by the Spirit of God.*

#### The prooſe from Gods word.

Though true it be, the Lord knoweth all, and euery of his elect: yet hath he reuealed vnto vs certaine notes, and tokens, whereby we may ſee, and certainly know, whether wee bee of that number, or not. For ſuch as be ordained vnto euerlaſting life, if they liue long in this world, they one time or other be called vnto the knowledge of ſaluation, by the preaching of Gods

Gods word; they obey that calling, through the operation of the holy Ghost, working within them; they feele in their soules the same spirit, bearing witnesse vnto their spirits, how they are the children of God; and finally they walke religiously in all good workes.

These things are most euident, and cleere in the holy Scripture, where is set downe, both the calling of the predestinate<sup>a</sup>, and their obedience to the word beeing called<sup>b</sup>, and their adoption by the spirit to be the children of God<sup>c</sup>; and last of all, their holinesse of life, and vertuous conuersation<sup>d</sup>.

All Churches reformed consent hereunto.

Gal. 1. 15. He hath called you to his kingdome, and glory, 1. Thes. 2. 12. He hath saved vs, and called vs with an holy calling. 1. Tim. 1. 9. They that are on his side, called, chosen, and faithfull. Reu. 17. 14. <sup>b</sup> Your obedience is come abroad among all. Rom. 16. 19, in Christ also ye trusted after ye heard the word of truth. Eph. 1. 13. Iesus Christ is in you, except ye be reprobates, 2. Cor. 13. 5. <sup>c</sup> Ye receiued the spirit of adoption, whereby we crie Abba, Father. The same Spirit bearing witnesse with our spirit, that we are the children of God. Rom. 8. 15, 16. After this manner pray ye, Our Father, &c. Math. 6. 9. And because ye are sonnes, God hath sent forth the spirit of his Son into your hearts, which cryeth Abba, Father, Gal. 4. 6. <sup>d</sup> He hath chosen vs in him, &c. that we should be holy, and without blame before him in love. Eph. 1. 4. We are his wor-<sup>a</sup>manship, created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them. Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world: 1. Tim. 2. 15. and

*Errors and aduersaries vnto this truth.*

Sundrie aduersaries hath this truth, and

First the Papists, who teach that none are to thinke, or persuade themselves, that they are of the number of the Predestinate vnto saluation, but to be euer doubtfull thereof<sup>e</sup>.

The said Papists deliuer that so many persons, as are not marked with the signe of the crosse vpon their forehead, are damned, and reprobate<sup>f</sup>; also, that they which will be saved, must be Franciscans<sup>g</sup>, at least wise become members of the Church of Rome<sup>h</sup>.

Secondly, the Antinomies, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be destitute of good workes) a sufficient argument of their election vnto life<sup>i</sup>.

<sup>a</sup> Whom hee predestinate, them also hee called. Rom. 8. 30. God separated mee from my mothers wombe, and called me by his grace,

<sup>e</sup> Conc. Trid. sess. 6. cap. 12. can. 15. <sup>f</sup> Test. Rhein. an. Rom. 8. 38. an. 1. Cor. 2. 9. an. Phil. 2. 12. <sup>g</sup> Test. Rhein. an. Apoc. 6. 4. <sup>h</sup> Conform. F. l. fol. 101. <sup>i</sup> An. to the exeg. of Iust. c. 8. f. 19. <sup>j</sup> Simon Pauli meth. pars. 2. de Lege Dei.

eauen by his owne good workes, and merits; so teach the Papists.

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3. Besides his will, there was some other cause in God, why hee chose one, and cast off another man; but this cause is hidden from vs.

4. Men by nature be elected, and saued; an error of the Basilidians, and Valentinians<sup>c</sup>.

<sup>c</sup> Clem. from lib. 2. 4.

<sup>a</sup> Theoph. in Marth. 22.

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Gods word; they obey that calling, through the operation of the holy Ghost, working within them; they feele in their soules the same spirit, bearing witnesse vnto their spirits, how they are the children of God; and finally they walke religiously in all good workes.

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Gal. 1. 15. He hath called you to his kingdome, and glory. 1. Thess. 2. 12. He hath saued vs, and called vs with an holy calling. 1. Tim. 1. 9. They that are on his side, called, chosen, and faithfull. Reu. 17. 14. <sup>b</sup> Your obedience is come abroad among all. Rom. 16. 19, in Christ also ye trusted after ye heard the word of truth. Eph. 1. 13. Iesus Christ is in you, except ye be reprobates, 2. Cor. 13. 5. <sup>c</sup> Ye receiued the spirit of adoption, whereby we crie Abba, Father. The same Spirit bearing witnesse with our spirit, that we are the children of God. Rom. 8. 15, 16. After this manner pray ye, Our Father, &c. Matth. 6. 9. And because ye are sonnes, God hath sent forth the spirit of his Son into your hearts, which cryeth Abba, Father. Gal. 4. 6. <sup>d</sup> He hath chosen vs in him, &c. that we should be holy, and without blame before him in love. Eph. 1. 4. We are his workemanship, created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them. Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world. 1. Tim. 2. 15. &c.

*Errors and aduersaries vnto this truth.*

Sundrie aduersaries hath this truth, and

First the Papiſts, who teach that none are to thinke, or persuade themselves, that they are of the number of the Predestinate vnto saluation; but to be euer doubtfull thereof.

The said Papiſts deliuer that so many persons, as are not marked with the signe of the crosse vpon their forehead, are damned, and reprobate<sup>f</sup>; also, that they which will be saued, must be Franciscans<sup>g</sup>, at least wise become members of the Church of Rome<sup>h</sup>.

Secondly, the Antinomies, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be destitute of good workes): a sufficient argument of their election vnto life!

<sup>a</sup> Whom hee predestinate, them also hee called. Rom. 8. 30. God separated mee from my mothers wombe, and called me by his grace,

<sup>b</sup> Conc. Trid. sess. 6. cap. 12. can. 15. <sup>c</sup> Test. Rhem. an. Rom. 8. 38. an. 1. Cor. 2. 14. an. Phil. 2. 12. <sup>d</sup> Test. Rhem. an. Apoc. 6. 4. <sup>e</sup> Conform. F. l. fol. 101. <sup>f</sup> An. to the eyes of lust. e. 8. f. 19. <sup>g</sup> Simoni Pauli meth. par. 2. de Lege Dei.

Thirdly, the Puritanes, who among other assurances given them from the Lord of their salutations, make their advancing of the Presbyteriall kingdome (by the putting downe of Bishops, Chancellours, &c.) a testimonie that they shall have part in that glorie, which shall be reuealed hereafter <sup>f</sup>.

<sup>i</sup> Demon, of  
Disepist. ded.  
Sarran, de  
Relig. Ruthen  
c. 2.  
Zuingl. con-  
tra Catapap.  
fol. 107.  
i Display. H.  
c. b. D. 5.

Fourthly, the Schwenfeldians, and all such as depending vpon immediate and diuine reuelations, condemne and contemne the ordinarie calling of God, by the ministerie of his word.

Lastly, the Rulsians <sup>g</sup>, Catapaptists <sup>h</sup>, and Familie of Loue <sup>i</sup>, who beleue that themselues onely, and none besides, shall be saued.

### 7. Proposition.

*The Predestinate are both iustified by faith, sanctified by the Spirit, and shall be glorified in the life to come.*

*The prooffe from Gods word.*

<sup>a</sup> Know that a Diuers be the effects of mans predestination; but chieffy it bringeth to the Elect, iustification by Faith in this life, and in the life to come, glorification <sup>b</sup>, alwayes a conformitie to the image of the onely begotten Sonne of God, both in suffering troubles here, and in enioying immortall glory here-  
Iesus Christ, after <sup>c</sup>, as testifie all the Churches in their confessions.  
Gal. 2. 16.

They which be of faith, are blessed with faithfull *Abraham*. Eph. 3. 8. <sup>b</sup> Moreouer, whom he predestinate them also he called; and whom hee called, them also hee iustified; and whom he iustified, them also he glorified, Rom. 8. 30. Come ye blessed of my Father, in heritaye the kingdome prepared for you. Matth. 25. 34. <sup>c</sup> If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him, Rom. 8. 17. And as we haue borne the image of the earthly, so shall we beare the image of the heauenly. 1. Cor. 15. 49.

<sup>a</sup> Trithem,  
de ecclie. scrip.

*The errors, and aduersaries vnto this truth.*

<sup>b</sup> Wolf. Mus-  
culus in epist.  
ad Phil. praz.  
<sup>c</sup> Euseb. hist.  
1. 7. c. 23.

This is flatly against *Papism* <sup>a</sup>, *Insinn* <sup>b</sup>, and all Millinaries <sup>c</sup>, who deny the eternitie of mans happinesse, and dreame of I know not what blisse in this life to endure a thousand yeeres,  
but

but no longer.

Also against the Manichies, who said, the soule onely shall be saued<sup>d</sup>.

Also against those heretikes which deny the resurrection of the flesh, as did the Carpocrations<sup>e</sup>; Manichies<sup>f</sup>, and others<sup>g</sup>.

Likewise against the Hieracites, who haue a phantasie that no children, departing this life before they come vnto yeres<sup>h</sup> of discretion, and knowledge, shall be saued<sup>i</sup>. So the Papists doe teach<sup>c</sup> that no infants, dying vn baptized doe goe to hea-

nen, but vnto another place adioyning vnto Hell, called *Limbus puerorum*<sup>i</sup>.

<sup>d</sup> Philastrius.  
<sup>e</sup> Clem. Strom  
lib. 4.  
<sup>f</sup> Aug. contra  
Fauft. l. 4. c.  
<sup>g</sup> See afore  
ar. 4. prop. 1.  
<sup>h</sup> Epiphan.  
<sup>i</sup> Positiones  
Iugoslav. de  
Purgat.

### 8. Proposition.

*The consideration of Predestination, is to the godly wise most comfortable; but to curious, and carnall persons, very dangerous.*

#### The prooffe from Gods word.

This doctrine of Predestination is to the godly full sweete, pleasant, and comfortable, because it greatly confirmeth their faith in Christ; and encreaseh their loue toward God.

I account the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? &c.

Yee were sealed with the holy Spirit of promise; which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory<sup>m</sup>.

Griue not the holy spirit of God, by whom yee are sealed vnto the day of redemption<sup>n</sup>.

But to the wicked and reprobate the consideration hereof, is very sower, vsauorie, and most vncomfortable, as that which they thinke (though very vntruly, and sinfully) causeth

<sup>k</sup> Rom. 8. 18.

<sup>m</sup> Eph. 1. 13.

<sup>n</sup> 14.

<sup>o</sup> Eph. 4. 30.



them either to despaire of his mercie, being without faith; or not to feare his iustice, being extremely wicked: whereas neither from the word of God, nor any confession of the Church, can any man gather that he is a vessell of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe that God would not his destruction, as in the next proposition immediately ensuing plainly may appeare.

*Errors, and aduersaries vnto this truth.*

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto loosenesse of life, and so vnto Atheisme; and therefore to bee published neither by mouth, nor booke; and so thought both the Pelagians<sup>k</sup>, and the Predestinates (a sort of heretikes so called) in old time<sup>l</sup>, and the Familie of Love in our daies, who peruerse the doctrine of Predestination, a licentious doctrine, and say it filleth all the prisons almost in England<sup>m</sup>.

<sup>k</sup> Prosper in Epist. ad Aug. de reliquiis. Pelag. heretis.  
<sup>l</sup> Magd. eccles. hist. Cent. 5. c.

<sup>m</sup> Display. in an epist. of the Families, ch. 7. b.

**9. Proposition.**

*The generall promises of God, set forth in the holy Scriptures are to be embraced of vs.*

**The proofs from Gods word.**

That men the better may auoid both desperation, and carnall securitie, they are to haue alwaies in minde, that,

1. The promises of grace, and sauour to mankinde, are vniuersall: as

Come vnto mee, all yee that are wearie, and laden, and I will ease you<sup>n</sup>.

<sup>n</sup> Mar. 11. 28.

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might bee saued<sup>o</sup>.

<sup>o</sup> Ioh. 3. 17.

God

God will that all men shall be saved, and come vnto the knowledge of the truth <sup>c</sup>.

<sup>c</sup> 1. Tim. 2. 4

2. The doctrine of the Gospel for the free remission of sinnes, is to be preached not vnto a few but vniuersally, and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c <sup>d</sup>.

<sup>d</sup> Mat. 28. 19.

Goe into all the world, and preach the Gospel to euery creature. He that shall beleue, and be baptized, shall be saved: but he that will not beleue, shall be damned <sup>e</sup>.

<sup>e</sup> Mark. 16. 15

3. The seales of the covenant be appointed to be giuen to all men, or which are members of the visible Church, or desirous to be incorporated thereinto. For

<sup>f</sup> 16.

All are to be baptized <sup>f</sup>, and all are to participate of the bread, and cuppe at the Lords supper <sup>g</sup>.

<sup>f</sup> Mat 28. 19.

4. As the disobedience of *Adam* brought condemnation vpon all men: so the blood, and obedience of *Christ* is able, and all-sufficient to wash away all sinnes, and that of all men.

<sup>g</sup> Mat. 26. 28.

27.

<sup>h</sup> 1. Cor. 11. 24.

35.

5. No man euer truly repented, but he was receiued againe into fauour; so was *Dauid* after his adultery <sup>h</sup>, *Manasses* after his Idolatry <sup>i</sup>, *Peter* after his Apostacie <sup>k</sup>, the Thiefe vpon the Crosse <sup>l</sup>, the Ninuities <sup>m</sup>,

<sup>h</sup> 2. Sam. 12.

13.

<sup>i</sup> 2 Chr. 33.

12. 13.

<sup>k</sup> Ioh. 21. 15.

&c.

<sup>l</sup> Luk. 23. 42.

43.

<sup>m</sup> Ioh. 3. 10.

*The aduersaries vnto this truth.*

They are not to be heard then which say, that

The number of the Elect is but small; and seeing we are vncertaine, whether we be of that company, or no, we will proceede in our course as we haue begun.

God is an acceptor of persons, and so vniust in chusing some and refusing others.

God hath predestinate all those persons to eternall death, which are not in the state of true repentance: which was one of *Glouers* errors <sup>n</sup>.

<sup>n</sup> Bredwells

deiect. p. 96.

It is the part therefore of all and euery man

Not to refuse the mercies of God both generally, and gratiously offered vnto all men by his word, and Sacraments.

Not to dispaire in respect either of the greatnesse, or multitude

tude of his finnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophannes of life, or security.

10. Proposition.

*In our actions the word of God, which is his reuealed will, must be our direction.*

The prooffe from Gods word.

In our doings, but chiefly in the matter of Predestination we are to follow not our owne iudgement, and what seemeth good in our owne opinions : but the will of God, and that will too not which is concealed from vs, viz. of God his omnipotency, whereby he gouerneth at his pleasure the things by himselfe created ; whereof mention is made both in the Psalmes <sup>a</sup>, in the Prophet *Isay* <sup>b</sup>, and other places of his word <sup>c</sup>, but of his fauour, and good pleasure towards man, reuealed in the holy Scriptures, by Iesus Christ, whome we are to heare <sup>d</sup>.

Subscribed hereunto haue, and doe Gods Church euery where.

*The aduersaries vnto this truth.*

This truth is gaine-said by the Phrygians, Montanists, and Messalians <sup>a</sup>, also by the Enthusiastes <sup>b</sup>, Anabaptists <sup>c</sup>, and Family of Loue <sup>d</sup>, which leaue the written word of God, and relye vpon their owne dreames, visions, and lying reuelations. Hence proceedeth the contempt of Gods written word and of the Preachers, and all religious exercises thereof. For saith the Family of Loue <sup>e</sup>, No difference is there betwene a ceremoniall, either Letre Doctor Christian, and an vncircumciled Heathen.

18. Article.

Of obtained eternall saluation onely by the name of Christ.

*They also are to be had accursed, that persume to say*

<sup>a</sup> Theodor. 1. 3. de hzret. fab.

<sup>b</sup> Beza. ep. 81.

<sup>c</sup> Sleidan. com lib. 6.

<sup>d</sup> H. N. euang. c. 13. sect. 6.

<sup>e</sup> In a letter of theirs vnto thes. of Roch. in Wilk. confut.

that every man shall be saved by the Law, or sect which hee professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, whereby men must be saved.

The Propositions.

1. The profession of every religion cannot save a man, liue he neuer so vertuously.

2. No man euer was, or shall be saved, but onely by the Name or faith of Iesus Christ.

1. Proposition.

The profession of every religion cannot save a man, liue he neuer so vertuously.

The prooffe from Gods word.

THIS we cannot but acknowledge to bee a truth if wee beleue the Scriptures, for they testifie that Iewes, and Gentiles are all vnder sin, culpable before God, and deprived of the glory of God<sup>a</sup>.

All men, that would be saved, must bee borne againe of the holy Ghost<sup>b</sup>.

No man is iustified by the workes of the Law<sup>c</sup>, either ceremoniall<sup>d</sup>, or morall<sup>e</sup>.

God hateth the doctrine of the Nicolaitanes<sup>f</sup>, and of Baalam<sup>g</sup>.

The Reprobate, whose names are not written in the booke of the life of the Lambe, they doe worship the Beast<sup>h</sup>.

Punishments eternall, and intolerable are threatned, both to the Beast, and the false prophet<sup>i</sup>, and likewise to all such as will not goe out of Babylon<sup>k</sup>, and to all Idolaters<sup>l</sup>.

The confessions of Gods people are to this end, and purpose<sup>m</sup>.

<sup>a</sup> Rom. 3.9.  
19.23.  
<sup>b</sup> Ioh. 3.3.  
<sup>c</sup> Gal. 3.16.  
<sup>d</sup> Act. 15.24.28  
Col. 2.16.20.  
Gal. 5.18.  
<sup>e</sup> Rom. 3.10.  
20.28.  
Eph. 2.8.9.  
<sup>f</sup> Reu. 2.15.  
<sup>g</sup> Ibid. 14.  
<sup>h</sup> Reu. 13.8.7.  
<sup>i</sup> Reu. 20.10.  
<sup>k</sup> Reu. 18.4.  
<sup>l</sup> Reu. 21.8.  
<sup>m</sup> Cōfess. Helv  
1. ar. 12. & 2.  
c. 17. Bohe. c 6  
Gal. ar. 22.23  
Belg. ar. 22.23  
Aug. ar. 45.21  
Wittemb. ar. 5  
6. Suev. c. 3.

*Errors and aduersaries vnto this truth.*

Then to be held accursed are they which affirme, that  
A& 15. 7. The obseruation of the Iudaicall ceremonies is necessary  
Alren. l. 1. c. 26 vnto saluation, as did the false Apostles <sup>a</sup>, the Ebionites <sup>b</sup>, and  
Philastrius. the Cerinthians <sup>c</sup>.

Such throughout the world as lead an vpright life, and bee  
 morally righteous, whatsoeuer there religion is, shall be sau'd,  
d Clem. Alex. as many of the Philosophers were in the opinion of the Val-  
b. 2. 4. lentinian and Basilidian heretikes <sup>d</sup>, of Galeatus Martius <sup>e</sup>, and  
e Paul. Iovius Erasmus Roterodam <sup>f</sup>.

That men externally may professe any religion, and not-  
log. doct. vir. withstanding be sau'd, if their affections, and heart be with the  
p. 67. Family of Loue <sup>g</sup>.

That all those that liue vprightly and doe good deedes  
EH. N. praf. 10 shall be of equall happinesse in the kingdome of heauen; be they  
his 3. Reform Turkes, Christians, Iewes, or Moores. A Turkish error <sup>h</sup>.

That men may embrace, and follow the sect, and religion,  
Turk. emp. c. which they haue most minde vnto, and so doing please God,  
23. Lonicer. and shall be sau'd; the Lampatians doctrine <sup>i</sup>.

That no sect euer erred, or were out of the way to heauen;  
Turk. hist. a fancy of the Rhetorians <sup>k</sup>.

tom. 1. l. 2. par.  
2. cap. 12.  
i Damascen.  
k D. Aug. ep.  
ad Quod vult

## 1. Proposition.

*No man euer was, is, or shall bee sau'd, but onely by the name or  
 Faith of Iesus Christ.*

## The prooffe from the word of God.

This wee cannot but acknowledge to bee true, if also wee  
 beleeueth the Scriptures, which say that

Among men there is giuen none other name vnder heauen,  
 whereby we must be sau'd <sup>a</sup>.

<sup>a</sup> Acts 4. 12.

Through (Iesus Christ) his name, all that beleeueth in him,  
<sup>b</sup> Acts 10. 43 shall receiue remission of finnes <sup>b</sup>.

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed <sup>c. Gal. 3. 8.</sup>  
 And this is the Faith, and confession of the reformed Churches <sup>d Confess.</sup>

<sup>Helv. 1. ar. 10;</sup>  
<sup>11. & 2. cap.</sup>  
 11. 13. Basil. ar. 4. Bohem. c. 4. 10. Galar. 13. 16, 17. Belg. ar. 17. 20, 21, 22. Augustan. ar. 3.  
 Saxon. ar. 3. Wittemb. c. 8. Suevica. ar. 9. *scd.* 2. they reuolted.

*The errors and aduersaries vnto this truth.*

Many waies this truth very heretically is oppugned. For,  
 Some teach that we are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their own good works, (as *Simon Magus* boasted,) by his faire *Helene* <sup>b. Iren. lib. 1.</sup>  
 (as *Matthew Hamant* held) by other meanes, and that all <sup>b Iren.</sup>  
 persons which worshipped Christ, are abominable Idolaters <sup>c Holinsh.</sup>  
 as *Neuserus*, and *Siluanus* beleueed by *Mahomet* <sup>d</sup>, and there- <sup>chro. fol. 299.</sup>  
 fore he reuolted from Christianitie vnto Turcisme. <sup>d Beza resp. ad repetit. 10.</sup>

Others confesse that wee are saued by the name of Christ, <sup>And, Cal. p. 8.</sup>  
 but either not by the right and true Christ, for they said them-  
 selues, and euery of themselves were Christ, as in old time did  
*Saturninus* <sup>e</sup>, *Manes* <sup>f</sup>, *Desider*, *Burdegal*, and *Eudo de Stella* <sup>e Epiphan.</sup>,  
 and of late yeares, at Basil, *David George* <sup>h</sup>, and in England, <sup>f Euseb. l. 7. c.</sup>  
 first one *Iohn Moore* <sup>i</sup>, and afterward *William Hacket* <sup>k</sup>, the <sup>31.</sup>  
 former was whipt for the same at Bethlehem in the second of <sup>Genebr.</sup>  
 Queene *Elizabeth*, the other hanged and quartered in Cheap- <sup>chro. l. 1. p.</sup>  
 side, *Ann.* 1591. <sup>358 709.</sup>

Or by the true Christ, but either distinguish betweene Iesus <sup>h Hist. David.</sup>  
 and Christ, saying, Iesus was one man, and Christ another, as <sup>Georgii.</sup>  
 did the Marcionites <sup>i Stow.</sup>.

Or say there be two Christs, one reuealed alreadie in the <sup>k Conspir. for pretend. re-</sup>  
 daies of *Tiberius* the Emperour, who came for the saluation <sup>for.</sup>  
 of the Gentiles, another yet to come, for the redemption <sup>Philaster.</sup>  
 of the Iewes, so thought the same Marcionites <sup>m</sup>, *Nestorius* held <sup>T. trul. l. 2.</sup>  
 also there were two Christs, whereof one was very God, the <sup>contr. Narc.</sup>  
 other very man, borne of a woman <sup>n</sup>. <sup>Vincen. Lir.</sup>

Or publish, how none were saued by the true Christ till the <sup>adv. hzreles.</sup>  
 15. yeare of the foresaid *Tiberius*, an here sic of *Mans*, and his <sup>o Epiphan.</sup>  
 companie <sup>o</sup>.

Others besides (as the Familie of Loue) vnderstand all things  
 M written



writeth of Christ, allegorically, and not according to the letter of Gods word. For they teach that whatsoeuer is written of Christ, must in vs, and with vs be fulfilled P.

<sup>p</sup> H.N. proph.  
of the Spir. c.  
7. sect. 3.

Others haue thought, ye haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gaue their liues in England in the raigne of Queene *Mary*, some saying: They were starke fooles, as did *Christopher Vuel*, a chiefe Elder in the Familie of Loue<sup>9</sup>, others (as *Westphalus*, and *Marbachius*) that they were the Diuels martyrs<sup>1</sup>.

<sup>9</sup> Anf. to the  
Fain, let L.  
3. a.

<sup>1</sup> Sturmius,  
antipap. 4. par.  
3. p. 189.

## 19. Article.

### Of the Church.

*The visible Church of Christ, is a congregation of faithfull men: in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.*

*As the Church of Ierusalem, Alexandria, and Antioch hath erred: so also the Church of Rome hath erred, not onely in their liuing, and manner of ceremonies, but also in matters of Faith.*

### The Propositions.

1. There is a Church of Christ, not onely inuisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholike Church,
4. The word of God was, and for time is before the Church.
5. The markes, and tokens of the visible Church, are the due, and true administration of the word, and Sacraments.
6. The

6. The visible Church, may, and from time to time hath erred both in doctrine, and conversation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

1. Proposition.

*There is a Church of Christ both invisible, and visible.*

The prooffe from Gods word.

**A** True saying it is, the Lord, and he onely knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The invisible are all the Elect, who be, or shall be either in heaven, triumphing; or on earth fighting against the flesh, the world, and the Diuell. These as members of the Church are said to be invisible; not because the men bee not seene, but for their faith, and conscience to Godward is not perfectly knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

And all this wee gather from the holy Scripture, where mention is made of the Church invisible, and triumphing, Reu. 2. 26. 28. & 3. 5. 12. & 7. 14. 55. invisible, and militant, in the Epistles of S. Paul<sup>a</sup>, Peter<sup>b</sup>, and booke of S. Iohns Reuelations<sup>c</sup>, also of the Church visible, and mixed with good and bad, by the Parable of the Sower<sup>d</sup>, of the Marriage<sup>e</sup>, and of the Virgins<sup>f</sup>, as also by the saying of our Sauour Christ<sup>g</sup>, and of S. Paul<sup>h</sup>.

The Churches beare witnesse hereunto<sup>i</sup>.

70. <sup>h</sup> For he knew who should betray him: therefore said, Ye are not all cleane. Ioh. 13. 11. In a great house are not onely vessels of gold, and of siluer, but also of wood, and of earth, and some for honour, and some vnto dishonour, 1. Tim. 3. 20. <sup>i</sup> Confess. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 17. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wissemb. ar. 32. Suevicz. ar. 15.

<sup>a</sup> Gal. 4. 29.  
<sup>b</sup> Eph 6. 10. &c.  
<sup>c</sup> 2. Tim. 3. 12.  
<sup>d</sup> 1. Pet. 5. 9, 10  
<sup>e</sup> Re. 12. 7. 11.  
<sup>f</sup> 17. & 17. 14.  
<sup>g</sup> Math. 13.  
<sup>h</sup> Math. 27.  
<sup>i</sup> Math. 25.  
<sup>j</sup> Haue not I chosen you twelve, and one of you is a diuell? Ioh.

*The Errors, and aduersaries vnto this truth.*

This truth hath many aduersaries, whereof

<sup>a</sup> See art. 21.  
prop. 4. ar. 18.  
prop. 2.

<sup>b</sup> Leon. Ram.

seis and I.

Allens conf.

Alfo H. N.

document.

sent. c. 6. sect.

I. c. 3. sect. 5.

Sp. land. c. 44.

sect. 12. Pro-

uerbs, c. 5.

sect. 15. Proph

c. 16. sect. 8.

c Vaux ca-

tech. c. 1. Test.

Rhem. an. A. d. 11. 24.

<sup>d</sup> Aug. contra Petil. cap. 19.

Calv. contra Libert. <sup>e</sup> H. N. 1. ex-

hort. c. 13. sect. 10. & 1. epist. praf. 8

A confused gathering together (of good and bad

in publike assemblies) is no Church: The Brownists answer to M<sup>r</sup> Cartwright p. 39. <sup>b</sup> The

assemblies of good and bad together, are no Churches, but heapes of prophane people; saith Barrow in his discouerie. p. 33.

Some renounce our Christ, the Sauour of mankinde; and so thinke his people are not the Church; as the Iewes, Turkes, and Heretikes haue done <sup>a</sup>.

Some acknowledge no triumphing state of the godly in heauen, but dreame of an euer-glorious condition in this world, as the Familie of Loue <sup>b</sup>.

Some thinke the Church Catholike to be visible, as the Papists <sup>c</sup>.

Some imagine the Church Militant is not visible at all, as the Libertines.

Some giue out, that the visible Church is deuoid of sinne, and sinners, as did the Donatists <sup>d</sup>, and doe the Anabaptists <sup>e</sup>, Familie of Loue <sup>f</sup>, Brownists <sup>g</sup>, and Barrowists <sup>h</sup>.

<sup>d</sup> Aug. contra Petil. cap. 19. Calv. contra Libert. <sup>e</sup> H. N. 1. exhort. c. 13. sect. 10. & 1. epist. praf. 8 A confused gathering together (of good and bad in publike assemblies) is no Church: The Brownists answer to M<sup>r</sup> Cartwright p. 39. <sup>b</sup> The assemblies of good and bad together, are no Churches, but heapes of prophane people; saith Barrow in his discouerie. p. 33.

## 2. Proposition.

*There is but one Church.*

The prooffe from Gods word:

When we doe say that the Church is visible, inuisible; and that there is a Westerne, East, Greeke, Latine, English Church: we meane not that there bee diuers Churches of Christ, but that one, and the same Church is diuersly taken and vnderstood, and also hath many particular Churches, as the sea many riuers, and armes, branching from it. For the visible Church is not many congregations, but one companie of the faithfull.

<sup>s</sup> Rom. 12. 5.

<sup>a</sup> 1. Cor. 10. anothers members &

19.

We being many are one Body in Christ, and euery one, one

We that are many, are one Bread; and one Body <sup>h</sup>.

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, ye are but one body: euen so is Christ. For by one spirit are we all baptised into one body, &c. Now ye are the body of Christ, and members for your part.

For as we haue many members in one body, and all members haue not the same office: so we being many, are one body in Christ, and euery one, one anothers members.

There is neither Iew nor Grecian; there is neither bond, nor free; there is neither male, nor female; for ye all are one in Christ Iesuse.

All Gods people agree with vs in this point.

*Errors and aduersaries vnto this truth.*

The aduersaries vnto the 18. article, be also, for a great part aduersaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptised of Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioynē not with them in their singular, and priuate opinions, arrogating the stile, and title vnto themselves onely, and denying all other men to be either the Church, or members of the body of Christ. Such are,

The Ruffeis, who boast, how themselves with the Grecians, are the onely Church of God; themselves onely are the men who shall be saved by all Christians beside themselves; are no better then Turkes.

The Papists also which say, that

The present Church of Rome is Gods Church; Gods catholike Church; the myssicall body of Christ; Papists, Catholics, and true Christians, are all one.

Muncer, and the Anabaptists, learned themselves (cleare opposite to the Church of Christ) the elect of God; and saide that all other men were wicked, and worthy to be slaine.

The Family of Loue, who publish how themselves onely

i Allens con.  
k Display H. 6  
lb.

Vitels letter,  
display. D. 5.

m H. N. instruct  
ar. 8. se 2. 25.

ar. 2. se 3. 36.

n Fidel declar  
c. 4. se 3. 11.

o H. N. euang.  
c. 4. se 7. 7.

p Dishepacer  
the stile. p. 2.

q Discourse of  
the Church. p. 1.

r 2. Ad non.

are the Church, and all other men are Heathen<sup>i</sup>, and Beasts<sup>k</sup>, themselves onely are the Catholike Church of God<sup>l</sup>, the Saints of God, and his accept able people<sup>m</sup>, and that such as are no Familiars, they have no living God<sup>n</sup>, and shall perish<sup>o</sup>.

The Puritanes finally they say,

If God haue any Church, or people in the land, no doubt the title (Paritane) is given them<sup>p</sup>; Notable words, eyther God hath no Church in England, or Puritanes are the Church.

The Mini-prelate is not a fraide to vtter this speech.

They against whom I deale (namely the ecclesiasticall officers, as Bishops, and their fauourers, and partakers) haue so prouoked the anger of the Lord, and prayers of his Church, as stand long they cannot<sup>q</sup>; others of the said Bishops, and the like, write thus, they bidde battell to Christ, and his Church, and it must bid defiance to them till they yeeld<sup>r</sup>.

### 3. Proposition.

The visible Church is a Catholike Church.

The prooffe from Gods word.

a Beede righte

Gospel to

every creature,

Mark. 16. 15.

Teach all na-

tions, Math.

28. 19. Not

many (yet

some) will

men after the

flesh, not mi-

ny (yet some)

might; 3. 12.

The visible Church, properly vnderstood, is but a part of the Catholike, yet for as much as it is a Congregation of the faithfull, who are for calling, Governours, and subiects, noble and base: rich and poore: teachers, and learners: for sexe, men and women: for age, old and young: for nation, Jewes and Gentiles: Grecians and Barbarians: for time and continuance, in all ages, euen from our first parents, it may rightly be called a Catholike Church.

This is grounded vpon Gods word, where we finde that excluded is no calling<sup>a</sup>, no sexe<sup>b</sup>, no age<sup>c</sup>, no nation<sup>d</sup>, and that the Church, as it had his from the worlds beginnings<sup>e</sup>, so shall it continue to the end<sup>f</sup>. And this is the confession of the Churches.

are called, 1.

Cor. 12. 26.

Who soeuer shall call on the name of the Lord, shall be saved. Act. 2. 21. The Gospel is the power of God to saluation to every one that belieueth, Ro. 1. 16. There is neither Jew, nor

Greci-

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus, Gal. 3. 28. <sup>c</sup>He that shal beleue, and is baptized, shal be saued, Mark. 16. 16. By him euery one that beleueth, is iustified. Act. 13. 39. He is the head of the Law to euery one that beleueth, Rom. 10. 4. <sup>d</sup>They shal come from the East, and from the West and from the North, and from the South, and shal sit at table in the kingdome of God Luke 13. 28. The promise is made vnto you, and to your children, and to all that are after off, &c. Acts 2. 39. In euery nation he that feareth God, and worketh righteoulnesse, is accepted with him, Acts 10. 35. <sup>e</sup>Ret. 13. 8. <sup>f</sup>Mat. 28. 2. <sup>g</sup>Confess. A. 1. 2. c. 17. Bohem. 8. Be. 19. ar. 27. Wittemb. ar. 32.

*Errors and aduersaries vnto this truth.*

Vnsound be they in religion therefore which haue, and doe as it were tie the Church to a certain country, as the Donatists did to Africa a people; as the Iewes to themselves; persons, place, calling, or time, as doe the Papists.

To certaine persons, when they say,

The Church is founded vpon Peter, and his successours.

All that will be saued, must of necessitie bee subiect to the Bishop of Rome.

The true Church is vnited to the obedience of the Pope of Rome.

To a certaine place when they say,

The Church of Rome is the Catholike Church.

The Church of Rome is the mother of the faith.

To a certaine calling, by their Petrus a Soto, to Bishops, and Prelates.

To a certaine time, as when the said Papists affirme, how

The time was when holiness was onely in the virgin Mary, when faith rested onely in the virgin Mary, when all the faith was lost, saue onely in our Lady.

It is a bold assertion also, and very presumptuous of Apostata Hill, that in England all men were Papists without exception from the first Christening thereof, vntill the age of King Henry the eight.

4. Proposition.

*The word of God was, and for time, is before the Church.*

The



## The prooffe from Gods word.

Forasmuch as the visible Church of Christ is a Congregation of men (either in the eyes of God, or in the iudgement of the Godly) faithfull, it followeth, that the word of God must be afore the Church for time, as likewise the authority. For time, because Gods word is the Seede, the faithfull the Corne, and the Children. Gods word is the Rocke, or foundation, the faithfull, the House.

For authority also the word is before the Church; because the voice of the Church is the voice of man, who hath erred, and may erre from the truth: but the voice of the word, is Gods voice, who cannot deceiue, nor be deceiued.

Of this iudgement be the Churches reformed.

*The aduersaries unto this truth.*

This maketh to the strengthening of vs against those Popish assertions of Viguerius, and such like, viz. that the Church was before the word, for time, and is about the word, for au-

<sup>a</sup> Viguer. In. thority.  
ad Chr. Theo.  
10. sect. 3. v.  
10. fol. 83. 4.

## 4. Proposition.

*The markes: and tokens of the visible Church, are the due, and true administration of the word, and Sacraments.*

## The prooffe from Gods word.

There is the visible Church of Christ, where the word of God sincerely is preached; and the Sacraments instituted by our Sauour, are duely administred.

Hence it is that our Lord, and Sauour calleth them his mother, and his brethren, which heare the word of God, and doe it, and saith, Hee that is of God, heareth Gods word, also,

<sup>a</sup> Luke 8. 21.  
<sup>b</sup> Ioh. 8. 47.

My

My sheepe heare my voyce<sup>c</sup>, and how shall they heare without a Preacher, saith S. *Paul*<sup>d</sup>. <sup>c</sup> Ioh. 10. 27.  
<sup>d</sup> Rom. 10. 14

Likewise the Apostle S. *Iohn*,

He that knoweth God heareth vs, hee that is not of God, heareth vs not<sup>e</sup>: Againe, they are of the world, therefore speak they the world, and the world heareth them<sup>f</sup>. <sup>e</sup> Ioh. 4. 6.  
<sup>f</sup> I bid. v. 9.

And touching the Sacraments, first of Baptisme.

Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost; teaching them to obserue all things, whatsoener I haue commanded you<sup>g</sup>. <sup>g</sup> Math. 28. 17.  
20.

Wee haue bin baptized into Iesus Christ<sup>h</sup>, yee are washed ye are sanctified<sup>i</sup>. <sup>h</sup> Rom. 6. 4.  
<sup>i</sup> 1 Cor. 6. 11.

By one Spirit are wee all baptized into one body<sup>k</sup>. <sup>k</sup> 1 Cor. 12. 13

Next of the Lords Supper.

The Lord Iesus in the night that hee was betrayed tooke bread, and when he had giuen thanks he brake it, and saide, take, eat, this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he tooke the cup, when he had Supped, saying, This is the new Testament in my blood, this do as oft as yee drinke it, in remembrance of mee<sup>l</sup>. <sup>l</sup> 1 Cor. 11. 23  
24, 25. Luke  
22. 19.

The Christians in all reformed Churches acknowledge these things<sup>m</sup>. <sup>m</sup> Confes. Hel  
1, 27, 14. and, 2  
cap. 17. Bohe.  
c. 8. Gal. ar. 27  
28. Saxon. ar.  
11. Wittemb.  
ar. 2. 2. Suer.  
ar. 32.

Some (and they also many of them very godly men) adde Ecclesiasticall discipline for a note of the visible Church. But because the said Discipline in part is included in the markes here mentioned; both wee, and in effect, all other well ordered Churches, ouerpasse it in this place, as no token simply of the visible Church.

Neither tie wee the Church so strictly to the signes articulate, that we thinke all those to be without the Church, and no Christians, which neither doe heare the word ordinarily & publicly reade, and preached, nor participate in the Sacraments, if so be they would; and yet can neither heare the one, nor receiue the other, as it falleth out sometimes, especially in the times of blindnesse and persecution.

*The Errors, and aduersaries vnto this truth.*

Wee renounce therefore, as altogether vnfound, and Antichristian, the opinions.

1. Of the Papists, who both deny the pure preaching of Gods word, and the administration of the Sacraments among Protestants, to be the markes of Christ his visible Church<sup>a</sup>, and affirme the tokens hereof to be antiquity, Vnity, Vniuersality, Succession, &c. as doth *Scaplan<sup>b</sup>, Bristow<sup>c</sup>, Bozius<sup>d</sup>, Hill<sup>e</sup>, and Alabaſter<sup>f</sup>*.

2. Of the Brownists, who make discipline (and that too of their owne denising) such an essentiall argument of the visible Church, as they thinke, where that is not, the Magistrates there be Tyrants, the ministers false prophets: No Church of God is, Antichristianity doth raigne<sup>g</sup>.

3. Of the same Brownists, and Barrowists, who neither allow frequenting of sermons, and ministering of the Sacraments nor haue any Sacraments administred among themselves<sup>h</sup>.

4. Of the Family of Loue, which haue in vtter contempt, and derision, both the Preachers, and the Sacraments, scornfully tearming the Preachers, Scripture learned men, Cere- moniall, and Letre Doctors<sup>i</sup>, and the water at Baptisme, Elementish water<sup>j</sup>.

Neither doe wee approoue them, who for the visible, and externall, put downe inuisible, and spirituall tokens of the visible Church, as Faith in Christ Iesus, and Love towards the Saints, which thing I.K. doth<sup>k</sup>.

6. Proposition.

*The visible Church may, and from time to time haue erred, both in doctrine and conuersion.*

The prooffe from Gods word.

Had not this bin most true, it had neuer bin anounced both

<sup>a</sup> Petrus a So-  
to assert, de.  
Ecol.

<sup>b</sup> in his For-  
tesse.

<sup>c</sup> In his Mo-  
tines.

<sup>d</sup> Designis vi-  
fib, ec.

<sup>e</sup> In his Quar-  
tron.

<sup>f</sup> In his Mo-  
tines.

<sup>g</sup> R.H. in Pla  
3. 12. Bar. di-

<sup>h</sup> co. p. 86. Anf-  
to, M. Cartw.

<sup>i</sup> letter p. 13.

<sup>j</sup> Alston con-  
fu. of Green &  
Bar. p. 113, 116

<sup>k</sup> H. N. Euang.  
c. 23. lect. 11.

<sup>l</sup> Fam. letter  
to the B. of  
Roch.

<sup>m</sup> H. N. Euang.  
c. 19. lect. 46.

<sup>n</sup> In his con-  
fur. of Pop. L.  
4. b.

by our Saviour Christ, and Saint Paul.

Our Saviour saith vnto his disciples concerning doctrine, <sup>a Math. 24. 44.</sup>

Take heed, <sup>b Ibid. v. 23, 26.</sup>

Beware of the leaues, <sup>c Mark. 8. 15.</sup>

of the Pharises, and of the leaues of <sup>d Math. 16. 12.</sup>

Herod, euen of the Doctrine of the <sup>e Math. 24. 12.</sup>

Many shall be deceiued, yea the very Elect, <sup>f Ibid. v. 24.</sup>

sible. <sup>g 2. 8.</sup>

Shall he finde faith on earth. <sup>h Luke. 11. 13.</sup>

And concerning conuersation, and manners, he prophesied

that Iniquity shall be increased, and the loue of many shall be

cold. <sup>i Mar. 24. 13.</sup>

Saint Paul writeth touching doctrine, that

Wee know in part. <sup>j 1 Cor. 13. 12.</sup>

Antichrist sitteth in the temple of God, &c. whose com- <sup>k 2 Thess. 2. 4.</sup>

ming is by the working of Satan, with all power and signes, and

lying wonders, and in all deceiueablenesse, among them that

perish, because they receiued not the loue of the truth, that

they might bee saued: and therefore God shall send them

strong delusion, that they should beleeue lies. <sup>l Ibid. v. 9, 10.</sup>

Beware of dogges: beware of euill workes, beware of con- <sup>m Phil. 3. 2.</sup>

fusion. <sup>n Gal. 6. 1.</sup>

And touching conuersation,

Restore, &c. least thou also be tempted. <sup>o Rom. 7. 19.</sup>

I doe not the good thing, which I would, but the euill

which I would not, that doe I, if I doe that I would not, it is no

more I that doe it, but the sinne that dwelleth in me. <sup>p Ibid. v. 23.</sup>

There is a fight euen in the best men, and members of

Besides, that Churches visible, & glorious haue erred, it ap- <sup>q Confess. Helv.</sup>

peareth euidently by the superstition, heresies, yea, and A- <sup>r Sixon. ar. 11.</sup>

theisme now reigning at Ierusalem, Alexandra, and Antioch. <sup>s Wittemb. ar.</sup>

This with vs the Churches in their confessions doe acknow- <sup>t 32. Suev. ar. 15.</sup>

ledge.

*Errors and aduersaries vnto this truth.*

The Premises will not be graunted for true, neither by the  
Papists, which maintaine that in faith & doctrine, the Church,

\* Test. Rhem.  
an. 2. Thes. 2.

4.

\* Ibid an. 1.

Tim. 3. 13.

\* Ibid an. Eph. 5.

24.

\* Ibid an. marg.

p. 164. Gab.

Biel 14 hist. 6

quæst. 2.

\* Ibid an. 1.

Tim. 3. 3. Ca-

tech. Triid. in

exposit. Symb

Apost. osterus

enchorid. con-

trouer. l. c. 3.

de summo

Pont. p. 36.

f See of this

art. prop. 1.

\* W. Thomas

hist of Italy.

meaning thereby the visible Church<sup>a</sup>, whose Rector is the Pope of Rome<sup>b</sup>, neuer erred<sup>c</sup>, neuer hath erred<sup>d</sup>, and neuer can erre<sup>e</sup>. Nor yet by these which say the Church cannot erre for manners; such were the Donatists, and are the Anabaptists with the Family Loue<sup>f</sup>.

### 7. Proposition.

*The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.*

### The prooffe.

Iustly is the Church of Rome condemned of vs, and all Churches reformed, because shee hath erred, and still very badly euery way doth offend.

1. In life. For,

At Rome the harlot hath a better life,

Then shee that is a Romans wife.

*O Roma, à Roma quantum mutata, vetusta es?*

*Nunc caput es scelerum, quæ caput orbis eras.*

If ye spell Roma backward (saith I. Bale) yee shall finde it to be Amor: Loue in this prodigious kind. For it is a preposterous Amor, Loue out of kinde<sup>b</sup>. Hence the Pasquill poetes

*Roma quid est? Quod es docuit præposterus ordo.*

*Quid docuit? Iungas versa clementia, scies.*

*Roma, Amor est? Amor est? qualis? Præposterus. Vnde hoc?*

*Roma mares, Noli dicere plura: scio.*

Again.

\* *Roma vale; vidi: satis est vidisse. Reuertar,*

*Cum Lena, aut meretrix, Scurra, Cynadus ero.*

2. In ceremonies, which are in number infinite. Gerson writeth how diuers men haue ruine into desperation; others haue killed themselues, finding that they were not able to keepe, and performe the ceremonies of the Romish Church<sup>c</sup>.

For vs also they are vaine, and impious, as their leading vp and downe of an Ass on Palme Sunday, their battering of helmes; their

\* Acts of the  
Eng. votaries,  
a booke, præf

\* Confess. Aug  
at. 4.

their buriall of the Crosse, &c. yea and damnable, because Romish ceremonies are held both necessarily to be obserued, as well as the lawes of God<sup>d</sup>, and also to merite heauen. For sin veniall (say the Rhemists) be taken away by sacred Ceremonies<sup>e</sup>.

3. In doctrine. For prooffe hereof, see the Popish errors in euery article almost, if not proposition of this booke.

Againe looke we vnto the head of the Antichristian Synagogue, and we shall finde that of them.

Some haue bene Coniurours, Sorcerers, and Inchanters; as were Pope *Martin 2.* *Silvester* the second and third, *Benedict 8.* *Iohn 19, 20, 21.* *Sergius 4.* *Gregory 6.* and 7. and such were all the Popes (euen 18. for number) from *Silvester* the second, vntill *Gregory* the seauenth<sup>e</sup>.

Some Heretikes. For *Siricus, Calixtus, Leo 9.* and *Paschalis* condemned the marriage of Priests; *Liberius* was an Arian; *Marcellinus*, an Idolater; *Honorius* a Monothelite<sup>e</sup>.

*Iohn* the 22. held many errors, whereof *W. Owen* wrote a booke<sup>h</sup>; one whereof was that, the soules of the wicked should not be punished, till the day of iudgement.

Pope *Iohn* the 23. denies the soules immortalitye<sup>i</sup>.

And some worldly, prophane, and diuillish Atheists. For *Sixtus 4.* builded a Male stewes<sup>k</sup>.

*Paul 3.* receiued a monethly pension for 45000. whoores at Rome<sup>m</sup>.

*Leo* the 10. made a Fable of the Gospel of Christ<sup>n</sup>.

Hence it proceeded, that

Rome hath bin called Babylon, both by *S. Iohn* the 18. and *Hierome*<sup>o</sup>, and by Pope *Pius 5.* was said *Maga* gentilizare; *quam* Christianizare: rather to gentelize, or to be a Ciuie of Heathens, rather then of Christians<sup>p</sup>.

*S. Bernard* said how the Romanes in his time were hatefull vnto heauen and earth, yea and hurtfull vnto both, wicked against God; rash against holy things, and seditious among themselues<sup>q</sup>.

*Genebrard* (himselfe an Antichristian Romanist) writeth that 50. Popes successinely & within the space of 150. yeares,

<sup>d</sup> Eclaus en-  
chir. de hum.  
const. aviom.  
<sup>e</sup> Test. Rhem.  
an marg. 38.

<sup>f</sup> Cyp. Valera  
in his of the  
Pope, &c. out  
of Cara Beno  
<sup>g</sup> Cath. Apol.  
<sup>h</sup> 2. part. Rom.  
an. Luc. 23. 31  
<sup>i</sup> Biblioth.  
Simleri.  
<sup>k</sup> B. Iewell  
fol. 644.  
<sup>l</sup> Acts and  
Mon.  
<sup>m</sup> D. Sparke  
against Id. Al.  
bine, p. 399.  
<sup>n</sup> Smeron  
contra Ha.  
milt. p. 102.  
<sup>o</sup> De ciuit.  
Dei, lib. 18.  
<sup>p</sup> Praef. lib. de  
sp. S.  
<sup>q</sup> Chr. Franch  
praef. ad Para-  
dox.

De confid.  
de Eugen.



departed from the vertue of their Elders, and shewed themselves Abusers of Christianity, and Apostataes, rather then Catholike Bishops.

The Pope was proclaimed Antichrist at Rhemes by the Councell there, vnder *Hugh Capet*.

*Errone, and aduersaries vnto this truth.*  
What the Papists are then it appeareth, whose doctrine (as hath beene shewen) is, that the Church of Rome neither hath nor can erre.

*Erroneant alia ecclesia* (saith *Dr. Stella*) other Churches, as Antioch, Alexandria, Constantinople, &c. have erred, *sed nunquam ecclesia Romana*; but the Church of Rome neuer yet erred.

*Id constanter negamus* (saith *Costerus* the Iesuite) we constantly deny, that Christ his Vicars and Peters successors, the Bishops of Rome, haue either taught heresies, or can propound errors.

God preserveth the truth of Christian religion in the Apostolike See of Rome; and it is not possible that the Church (meaning the Church of Rome) can erre or hath erred at any time, in any point, say the Rhemists.

## 20. Article.

### Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith. And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word, neither may it so expound one place of Scripture that it bee repugnant to another. Wherefore although the Church be a witnesse, and a keeper of holy writ: yet as it ought not to decree any thing against the same so besides the same ought it not to enforce any thing to be believed for necessity of saluation.

## The Propositions.

1. The Church hath power to decree rites, or ceremonies.
2. The Church may not ordaine what rites, or ceremonies she will.
3. The Church hath authoritie to iudge, and determine in controuersies of faith.
4. The Church hath power to interpret, and expound the word of God.
5. The Analogue of faith must be respected in the exposition of the Scripture.
6. The Church is the witnesse, and keeper of Gods written word.
7. The Church may not enforce any thing to be beleued, as necessary vnto saluation, that is either contrary, or besides the word of God.

## 1. Proposition.

*The Church hath power to decree rites, or ceremonies.*

## The proofe from the word of God.

**T**HE Churches authoritie to decree rites, or ceremonies is warranted in the word of God, first by the example of the Apostles, who did ordaine rites and ceremonies among other things, that

In the Church men should not be couered.

Women should keepe silence, and be couered.

A knowe tongue vnderstood of the common auditors, should be vsed, with other things. Next, by the generall, and binding commandement of God himselfe, who at all times will haue euery thing in the Church to be done vnto edifying, honestly, and by order, as being himselfe author of confusion, but of peace.

\* Confess.

Hel. 1. ar. 13. &c

2. c. 22, 23, 24. Basil. 10. Bohem. c. 15, 17. Gal. ar. 32. Belg. ar. 32. August. ar. 4. 5, 7, 15

Saxon. 12. 16. Suer. c. 8, 14. Wittemb. c. 27, 31.

\* H. N. Sp.

land c. 31. fl. 6.

\* Ibid. c. 40.

sect. 1.

\* Ibid. cap. 39.

sect. 7.

\* R. H. on

Psal. 122.

\* Such a one

was that Scot-

tish minister

which said vn-

to the head of

K. James, how

he would hold

conformitie

with his Ma-

iesties ordina-

ces for mat-

ters of do-

ctrine, but for

masters of ce-

remony, they

were to be left

in Christ's li-

berly vnto e-

very man.

This D. Bar-

low reporteth

in the summe

of the Com-

fer. s. 71.

\* Epist. ad pu-

lect. p. 455.

\* H. N. Spe-

land. c. 15.

\* Ibid.

\* H. N. exhort

c. 19. sect. 2.

\* Ib. cap. 16.

sect. 14.

\* Ibid, sect. 3.

All Protestant Churches confesse the same.

This power being giuen by the supream Authoritie vnto the Church, they doe greatly offend, which doe condemne either generally all, or particularly some rites, and ceremonies orderly, and lawfully established: of the former sort are,

1. The Family of Loue, who say of themselves, how they are a free people<sup>1</sup>, in bondage vnto no creature, nor to any created thing<sup>2</sup>; they haue no feuerall dissenting, or variable religions, or ceremonies.

2. The Brownists, who teach that euery Christian is to ioyne himselfe vnto that people among whom the Lords worship is free, and nor bound, or withholden with any iurisdiction of this world.

3. The Puritanes, whereof some would haue all masters of ceremonies to be left in Christian liberty vnto euery man.

Others would haue both temples to be left without Seruice, Sermons and Sacraments: and Princes to be feared with the feare of vproares, and sedition; and all because they would be freed from the obedience vnto ceremonies, not impious of themselves, imposed by the Church: the Father of these men was Hiericus of whom *Melancthon* writeth.

Of the latter kinde, be

1. The Family of Loue againe, who vtterly dislike our Churches, or Temples, also our Liturgies, and formes of seruing our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously tearme common houses (and so we tearme Brotherly-houses or the stewes).

Our Liturgies, and manner of seruing of God, they call foolishnes of taken on seruices<sup>1</sup>, false and seducing Gods seruices<sup>2</sup>; of no man to be ordained<sup>3</sup>, nor to be obeyed, or vsed, when they are established<sup>4</sup>; with these ioyne the Brownists,

who

who doe write that, to haue Liturgies and formes of common prayer, is to haue another Gospel, and another Testament.

Our Sabbath they contemne, yet they condemne for they say, There ought to be no Sabbath day. Our Sabbatharians goe not so far, yet come they neere vnto these Familists, when they diuulge, that

The Church hath no authoritie, ordinarily, and perpetually, to sanctifie any day, but the seventh day, which the Lord himselfe hath sanctified.

The Church cannot take away this libertie of working sixe daies in the weeke. These assertions are against all holy daies lawfully established.

Barrow yet goeth further then doe these men, for he saith how the obseruing of times, as in this Church, is an errorr fundamentall.

They also be alike culpable, who approving some rites and ceremonies, doe yet tie the Church, or people of God to the obseruation of the ceremonies, either Mosaicall, as many haue done; and doe for of the Romish Church, as doe the Papists; and the halfe Papists, the Family of Loue.

Finally they are out of the way which thinke that either one man, as the Pope: or any certaine calling of men, as the Clergie, hath power to decree, and appoint rites, and ceremonies, though of themselves good, vnto the whole Church of God, dispersed ouer the vniuersall world.

## 2. Proposition.

The Church may not ordaine what rites, and ceremonies she will.

The prooffe from Gods word.

As it is a cleere truth that the Church may ordaine ceremonies: so true it is also, that the Church hath no power to appoint what rites, or ceremonies she will. For shee must decree none which be.

Either for their owne nature, impious, like the ordinances, manners, and Idols of our forefathers: teachers of vanitie

and

• Hab. 3. 18, and of lies<sup>e</sup>.

Or for vs<sup>e</sup>, superstitious: like the brazen Serpent, which king *Exodus* brake in peeces<sup>d</sup>.

• Ye lade men with liqurons<sup>e</sup> Or for their weight, puer heauie, and grievous to be borne, like the Iewish constitutions<sup>e</sup>.

Or for their worthinesse, in the eyes of the ordainers, either of equall price, or of more account then the very ordinances

of God, in as for the performance of them, the lawes of God must be left vndone; such were many of the Pharisaicall rites,

and traditions<sup>e</sup>.

Or against the libertie of Christians, and to the entangling of them againe with the yoke of seruite bondage<sup>e</sup>.

Or last of all, any way contrary to the commandements, word, and will of God<sup>h</sup>.

But the rites, ceremonies, and constitutions of the Church they must make altogether; and tend both to the nourishing,

and encrease of loue, friendship, and quietnesse among Christians, and also to the retaining of Gods people in the holy ser-

uice, worship, and feare of God; according to the rule of the Apostle afore mentioned, let all things be done honestly, and

• Ye lay the by order<sup>e</sup> commandment of God

apart, and obserue the tradition of men, as the washing of feet, and of cuppes, and many other such like things ye doe, Mark. 7. 8. Ye reiect the commandements of God, that ye

may obserue your owne traditions, &c. making the word of God of none authoritie, by your tradition which you haue ordained. Ibid. 9. 13. Stand in the libertie wherewith

Christ hath made vs free, and be not intangled againe with the yoke of bondage. Gal. 1. 1. Every plant, which my Father hath not planted, shall bee rooted vp. Marth. 15. 13.

• 1. Cor. 14. 40. <sup>h</sup> Confess Helvet. 1. cap. 5. Gal. ar. 33. Belg. ar. 33. August. ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Sueuica. c. 14.

### Errors, and aduersaries vnto these truths.

The premises being, as they are, most true, most false then is it which the Papists doe publish, viz. that

The Church hath power to change the Sacraments ordained euen by Christ himselfe<sup>l</sup>.

Whatsoever the Apostles, and Rulers of the Church command,

<sup>l</sup> Conc. Trid. sess. 5. cap. 2.

mand, is to be kept, and obeyed. <sup>b</sup> Test. Rhem. an. marg. p. 336.

The authoritie of the Church is greater then of the Sacred Scriptures. <sup>c</sup> Confess. Patrocinens, cap. 15.

### 3. Proposition.

The Church hath authoritie to iudge, and to determine in controuersies of faith.

The prooffe from Gods word.

Authoritie is giuen to the Church and to euery member of sound iudgement in the same, to iudge in controuersies of faith; and so in their places, to embrace the truth, and to auoid, and improue Antichristianitie, and errors; and this is not the priuate opinion of our Church, but both the straight commandement of God himselfe particularly vnto all Teachers, and hearers, of Gods word, and generally vnto the whole Church, and also the iudgement of our godly brethren in forraigne countries.

according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it, &c. Tit. 1. 9. &c. <sup>b</sup> Hear not the words of the Prophets that prophesie vnto you, and teach you vanities: they speake the vision of their owne heart, and not of the mouth of the Lord. Jer. 23. 16. Beware of false prophets. Math. 7. 15. Beware of dogges, beware of euill workers. Phil. 2. 3. The sheepe know the shepherds voices and they will not follow a stranger, but they flie from him: for they know not the voice of strangers, Ioh. 10. 4, 5. Be not carried about with diuers and strange doctrines, Heb. 13. 9. Beware least you be also plucked away with the error of the wicked, and fall from your owne stedfastnesse, 1. Pet. 3. 17. If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, god speede. 2. Ioh. 10. If any shal say vnto you, Loe here is Christ, or there, beleuee it not. For there shall arise false Christs, and false prophets, Math. 24. 23, 24. I speake as vnto them which haue vnderstanding, iudge ye what I say. 1. Cor. 10. 15. Trie all things, and keepe that which is good. 1. Thess. 5. 21. <sup>d</sup> Confess. Wittemb. ar. 37. Suevic. ar. 15.

The errors and aduersaries vnto this truth.

Vnfound therefore in iudgement are the Papists. For first they maintaine,

That the Pope of Rome hath the power to iudge all men,



<sup>a</sup> Dist. 40. c.  
<sup>b</sup> St. Papa.

<sup>c</sup> Carol. Ruf-  
 nus.

<sup>d</sup> Panorm.

<sup>e</sup> Extra de di-  
 uortis.

<sup>f</sup> Hervæus de  
 potestate Pa-  
 pæ.

<sup>g</sup> The myste-  
 ries of religi-  
 on are com-  
 mitted to the

and matter, but may be iudged of no man, to decree (with-  
 out controulement) against the Epistles of S. Paul to dispen-  
 ce even against the new Testament; and to giue the sense, and  
 meaning of the holy Scripture, to which sense, or

Interpretation of his, all and euery man without contradi-  
 ction, must yeeld, and obey.

Next they publish, and hold, that the power to iudge of reli-  
 gion and points of doctrine is, either in Bishops only, as some  
 of them do think; or in their Clergie onely, as others deeme; or  
 and in the Church of Rome onely, as all of them suppose.

mitted to the trust of Bishops, *plebi tantum sciendum est, quod ad mores formando, & vitam  
 persequi, the common people are onely to know that which pertaineth vnto maners, and  
 good behauiour, saith Frier Laurence a Villanincence, de formam. conseru. l. 1. cap. 16. Nec  
 gratia, nec interior aliqua virtus requirenda est in membris, vel ministeria Ecclesie prater pub-  
 licam professionem fidei: It is sufficient for the members, and Ministers of the Church, to  
 make open profession of the faith, more is not required of them, neither grace, (to iudge  
 of doctrine) nor any other inward vertue, saith Petrus a Sora, assert. Cath. de Ec. The com-  
 mon and faithfull people may in a generality refuse, and forsake all new doctrine, dissen-  
 ting from that which they haue learned and embraced. Non autem vt doctrinam in parti-  
 culari, ex causis & fundamentis suis examinent, sic proprio iudicio disculant, quid verum quid  
 falsum sit: But they haue none authoritie to examine any doctrine in particular from the  
 very causes, and grounds, and thereby search out what is true, what false; quod proprium  
 est Ecclesiarum magistris, this they must leaue to the masters of Churches, to whom pro-  
 perly it belongeth, saith Stapleton, Anst. ena. in Mat. 7. & Sacra scriptura sensus huiusmodi  
 indubitat ab ecclesia catholica esse petendum (saith the forementioned Petrus a Sora.) The  
 nature, and true sense of the sacred Scripture, is to be fetcht from the Catholike Church  
 (of Rome,) Assert. Cath. de Ec. The whole Church throughout the world knoweth, that  
 the holy Church of Rome hath power to iudge of all matters, neque cuiquam licebit de  
 eius iudicio iudicare, neither is it lawfull for any man to giue any sentence of her iudge-  
 ment. Gelasius 9. q. cuncta.*

#### 4. Proposition.

The Church hath power to interpret, and expound the word of  
 God.

The prooffe from Gods word.

To interpret the word of God is a peculiar blessing, giuen  
 by God onely to the Church, and company of the faithfull,  
 though not to all, and euery of them. For

No man knoweth the Sonne, but the Father; neither know-  
 eth

eth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.

<sup>a</sup> Mat. 11. 27

It is giuen to you to know the secrets of heauen (saith our Saviour) vnto his disciples, but to them it is not giuen.

<sup>b</sup> Mat. 13. 35

The manifestation of the Spirit is giuen to euery man to profit withall. For, to one is giuen by the Spirit, the word of wisdom, &c. and to another, prophesie.

<sup>c</sup> 1. Cor. 12. 7.

If any thing be reuealed to another that sitteth by, let the first hold his peace, saith *S. Paul* vnto the Church at Corinth.

<sup>d</sup> 1. Cor. 14. 30

<sup>e</sup> 1. Ioh. 2. 20

<sup>f</sup> Confes. Helv

2. cap. 2.

<sup>g</sup> Confes. Wit-

temb. cap. 30.

<sup>h</sup> Confes.

Bohe. cap. 1.

Ye haue an oymntment from him that is holy, and yee haue knowne all things, &c. yee neede not that any man teach you, saith the Apostle *Iohn*.

Hereunto subscribe the Churches in Heluetia<sup>f</sup>, *Wittemberg*, *Boheme*<sup>h</sup>.

*The Errors and aduersaries vnto this truth.*

Many & sundry are the aduersaries vnto this truth, whereof.

Some thinke that to expound the word of God, is so easie a matter, as any Student, endued with a good naturall wit, by diligence and industry of his owne, may doe the same.

Some teach, how to interpret the Scriptures, is too heard a thing for any mortall man to attaine vnto; so did *Iohannes de Waffalia*, and doe many Anabaptists.

<sup>a</sup> Aeneas, Syl.

Some, though they acknowledge that diuers haue the gift to open the sence of Gods word: yet that some, say they, are not the knowne Preachers, and writers in the reformed and Christian assemblies, whom the Family of Loue, in scorne doe tearme the Scripture-learned. For, saith the said Family, It is meere lies, and vntruth, &c. whatsoeuer the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach. They preach the letter, &c. but not the word of the liuing God: but themselues onely haue that gift, neither euery one of the Family, but the illuminate Elders. For to them it is giuen to know the truth<sup>a</sup>, & they are the Elders of the Godly-vnderstanding, and of the manly-wisedome<sup>b</sup>, the Primaries or principals in the light<sup>f</sup>.

<sup>b</sup> H. N. euang.

<sup>c</sup> 3. 3. scd. 11.

<sup>d</sup> 12. 13.

<sup>e</sup> Idem. i. ex-

hor. cap. 16.

<sup>f</sup> scd. 18.

<sup>g</sup> Idem in his

Prov. c. 21.

<sup>h</sup> scd. 2.

<sup>i</sup> Sp. land. cap.

<sup>j</sup> 7. scd. 10.

<sup>k</sup> 1. Exhor. c.

14. scd. 1.

See the propo-  
sition next, im-  
mediat, afore-  
going.

Some doe suppose that to interpret the holy Scriptures, is not so much a speciall gift of God vpon some chosen persons, as an ordinary power annexed to the state, and calling of Popes, Bishops, and Clergie men.

Others be so farre from giuing the people of God, not being of the Clergie, power to expound, as they will not suffer them to reade, nor so much as to haue the Scriptures by them in a vulgar tongue, except it be their owne most corrupt, and barbarous translation, which but of late yeares neither, and that in part too, is granted by the Papists; but in place thereof they thrust vpon the Laity, their most idolatrous, and blasphemous Festiualls, Legendes, Rosaries, Horaries, and Psalteries of our Lady, as falsely they called her.

### 5. Proposition.

*The analogie of faith must be respected in the exposition of the Scripture.*

*The prooffe from Gods word.*

<sup>a</sup> 1. Pet. 1. 20.

<sup>b</sup> Rom. 12. 6.

<sup>c</sup> Confes. Hel.

1. ar. 2. & 2. c.

2. Gal. ar. 7.

Sax. ar. 1. Witt

cap. 30. 21. 33

Suev. ar. 1.

<sup>a</sup> D. Iren. lib.

4. cap. 21.

<sup>b</sup> Eusecl.

hist. lib. c. 4.

29.

<sup>c</sup> Pighius con-

trouer. 3. de

Be. & Hierarc.

13. c. 3.

Lindan. praf.

Cens. Colon.

Forasmuch as no prophecy is of any priuate motion<sup>a</sup>, and whatsoeuer interpretation man giueth, if it agree not to the analogie of faith, which *S. Paul* gaue in commandement to be obserued<sup>b</sup>, is priuate interpretation; speciall heede is to be had that one place of Scripture be so expounded, as it agree with another; and all to the proportion of faith.

The Churches reformed approoue this assertion by their subscriptions<sup>c</sup>.

*Errors and aduersaries vnto his truth.*

Of another iudgement are many. For

Some doe thinke the Scripture may be expounded in what sense, and to what purpose men list, as the Pharisees<sup>a</sup>, the Seuerians<sup>b</sup>, and Papists, among whom there be which from this opinion doe tearme the most holy word, and Scriptures of God most reprochfully, A shipmans hoase, a Leaden rule, & Nose of waxe<sup>c</sup>.

Some

Some doe mislike all interpretations, and written Commentaries vpon the scriptures, as vnecessary, and vaine, such were *Beza* *epi*, 59. *Servetus*, *Valdesius*, *Coranus* with others of late yeares<sup>d</sup>, and are the Libertines, *Scwenkfeldians*, and Family of *Loue*<sup>f</sup>.  
<sup>d</sup> *Beza* *epi*, 59.  
<sup>e</sup> *Ibid*.  
<sup>f</sup> *H.N.* 1. exhort. cap. 16, *ect*. 4.  
<sup>g</sup> *Theod* *hæ*ret. fab. 1. 3.

Some depend wholly vpon visions, and reuelations, as did the Enthusiasts *g*, *Nicholaus Storch*.  
*Thomas Monestarius*, the Anabaptists<sup>h</sup>, and our late English reformer *Hacker*<sup>i</sup>.  
<sup>h</sup> *D.* *Maïor*. in *Dom*. 8. *Post*. *Trinit*. 1. omil. fol. 440.  
<sup>i</sup> *Arthing*, *sedu*. p. 17.

Some dislike of the literall, and reſerre the Allegoricall ſenſe of the ſcriptures; and thereby denie what them liſt, moſt monſtrouſly from the word of God; as did the Originiſts, and doe the Libertines<sup>k</sup>, and Family of *Loue*; hence teaching one the other, that the ſpirituall vnderſtanding is the word of God; and that to embrace the literall ſenſe, is to commit Idolatry<sup>l</sup>.  
<sup>k</sup> *Calv*. contra *Anabap*.  
<sup>l</sup> *Allens*. *conf*.

Some of every place of ſcripture will haue an expoſition both Analogicall, Allegoricall, hiſtoricall, and morall, as the curious Thomiſts, and Monkes.

Some are addicted to an interpretation, which they call myſticall, and propheticall, as *Brocardus Morelinus*, and others.

Some are of minde that the Goſpell, or Euangelicall word cannot be committed to letters, and writing, ſaith *Linda*.  
<sup>m</sup> *Lib*. 1. c. 2.  
<sup>n</sup> *Hæretici*.  
<sup>o</sup> *Scripturam cognitionē, & intelligentiam extra Eccleſiam am ponunt: nos autem (Papiftæ) volumus Eccleſiæ Romanæ eſſe annexam,*

Some doe thinke (as afore alſo hath bin ſhewen) how that is the odde, and only true ſenſe of the ſcriptures which is made and giuen by the Church<sup>n</sup>, and Pope of Rome<sup>o</sup>.

Some doe maintaine, that as the Church in time doth alter: ſo the interpretation of the ſcripture alſo therewithall doth vary, whereby that which in the Apoſtles time was a truth, in theſe daies ſhall be a falſhood. In which error was Cardinall *Cuſa*.  
<sup>p</sup> *Stap*. *antid*. *Euang*. in *Ioan*. 19. 2. p. 418 *Sicut* *Chriſto* *Iudæi*: *ſic* *nos* *Eccleſiæ* *(Romanæ)* *ſimpliciter* *credere* *debemus*, ſaith *Stapleton*, *Antid*. in *Luc*. 16. 17.

When the authority of the Church leaueth the holy ſcripture, then are they of no more account, then *Elopes* fables. *Wolf Herman* o. *Si* *Papam* *qui* *Chriſti* *vicarius* *eſt*, *ac* *eius* *omni* *modam* *pot* *teſtatem* *habet* *in* *terris*, *conſulerent* *non* *erarent* *hæretici* (ſaith *Stella* in *Lucæ*.), 9. fol. 499. p. *Cuſan*, ad *Boheemos*, *epiſt*. 2.

## 6. Proposition.

*The Church is the witness, and keeper of Gods written word.*

## The prooffe from Gods word.

Though the Church hath authoritie to heare, and determine in controuersies of faith; yet hath the Church power, neither to iudge the word of God, nor to iudge othervise then Gods word doth iudge. For it is saide to the Church, and people of God.

I beseech you brethren marke them diligently, which cause diuisions, and offences, contrary to the Doctrine which you haue learned, and auoid them.

Heare him. To him giue all the Prophets witness.

Search the Scriptures: whoſoever transgresseth, and abideth not in the doctrine of Christ hath not God.

Ye are, &c. built vpon the foundation of the Apostles, and Prophets.

And of the holy Scriptures.

Thy word is the truth. They haue Moses and the Prophets let them heare them, saith our Saviour Christ.

Wee haue also a sure word of the Prophets, saith Saint Pe-

And Saint Paul. The whole Scripture is profitable to

teach, &c.

If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, he is puffed vp, and knoweth nothing, &c.

And so with vs doe other Churches conceiue both of the Scriptures, and Church, yet all of vs doe grant, that the Church as a faithfull witness may, yea of necessitie must testify to the world, what hath bin the doctrine of Gods people

\* Rom. 16. 7.

b Math. 17. 5.

c Act 10. 43.

d Ioh. 5. 39.

e 2. Ioh. 5. 9.

f Eph. 2. 19.

g Ioh. 27. 17.

h Luke 16. 29.

i 1. Pet. 1. 19.

m 2. Tim. 6. 16.

17.

1. Tim. 6. 3. 4.

Conf. Helv.

2. cap. 1. Bohe

cap. 1. Gal. ar.

5. Belg. ar. 7.

Wittemb. ar.

30. 31. 32. Sax

ar. 11.

ple from time to time, and as a trustie Recorder is to keepe, and make knowne what the word of God, which it hath received, is, which truly hath beene performed afore the word was written by the Patriarches, and after the same was committed to writing, before Christ his incarnation, by the Iewes, in Christ his life time, in the primitive Church, From the Apostles time, by the godly Christians thoroughout the world,

<sup>n</sup> Luk. 4. 17.  
<sup>o</sup> Act. 13. 27.  
Ad. 15. 31.  
2. Cor. 3. 15.  
2. Cor. 8. 18.

*Errors and aduersaries unto this truth.*

Be it farte therefore from vs to thinke, which the Papiſts do not ſticke to write, and ſay, namely that

The Church is to iudge the Scriptures, and not the Scriptures the Church.

The Scripture is not of the eſſence of the Church: Becauſe without it a Church may bee, though not very well. So ſaid *Card. Cuſan.*

<sup>a</sup> Io. Maria Verractas. Pighius in controuerſ. de Ec.

The Scripture, becauſe (in their opinion) it is vnperfect, cannot: obſcure, may not: ambiguous, ought not to be the iudge. So *Lindan*, *Latomus*, *Petrus a Soto*, *Pighius*, *Coſer*, &c.

<sup>b</sup> Card. Cuſan. epiſt. 2. ad Boh.  
<sup>c</sup> Lind. l. 1. c.

He is an heretike that cleaueth to the Scriptures. So ſaid *Iacobus Hoſtratus*.

<sup>d</sup> Contra Bucer.

Again the careful keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth firſt, how the mother Church of Rome, is not the onely keeper of the holy writ; and next that curſedly they doe offend, which either as greatly eſteeme the Ethickes of *Aristotle*, as the commandments of God, the Odes of *Pindus*, as the Psalmes of *Dauid*, the workes, and bookes of men, as the writings of God, which the Councill of Trent doth: or before, and about the Scripture preferre vnwritten Traditions. Hence *Petrus a Soto*:

<sup>e</sup> De S. Script. Eccl. Hierar. l. 1. c. 4.  
<sup>f</sup> Enchir. de S. Script. c. 1.

Tradition (ſaith he) is both more ancient, and more eſſe-  
tually then the holy Scripture, and *Lindan*. The Scriptures would bee of no valitie, neither had continued till this day but for traditions.

<sup>g</sup> Aug. Polit. ſeſ. 4.

<sup>k</sup> Conf. Cath. de Eccleſ. Lind. l. 1. c.



## 7. Proposition.

*The Church may not enforce any thing to be beleue'd, as necessary vnto saluation, that is either contrary or besides the word of God.*

The prooffe from the word of God.

Yee shall put nothing vnto the word which I command you, neither shall yee take ought there-from <sup>a</sup>.

<sup>a</sup> Deut. 4. 2.

Put nothing vnto his words, least hee reprove thee and thou be found a liar <sup>b</sup>.

<sup>b</sup> Prou. 30. 6.

Though it be but a mans couenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto <sup>c</sup>.

<sup>c</sup> Gal. 3. 15.

If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. And if any man shall diminish of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke <sup>d</sup>.

<sup>d</sup> Reu. 22. 18, 19.

And so witnesse with vs the Churches reformed <sup>e</sup>.

<sup>e</sup> Conf. Helv.

1. ar. 4. & 2. c.

2. Basil. ar. 10.

Bohem. cap. 1.

Gal. ar. 5. Belg

ar. 7. Saxon. ar

1. Wittemb.

c. 30. 33. Suc-

vica. ar. 1.

Whatsoever also is grounded vpon Gods written word, though not by our common, and vulgar tearmes to be read therein, we doe reuerendly embrace, which maketh vs for doctrine to embrace the Consubstantiality of our Sauour with the Father, and the holy Ghost, which the Arrians would not; a Trinitie of persons in the Godhead, which the Sabellians would neuer doe; the iustification by faith Onely, which the Papists will not; the baptisme of Infants, and young children, which the Anabaptists dare not: and for discipline not to refuse, of Church officers, the names; Archbishops, Patriarches, Primates, Metropolitans, Suffragans, Parsons, Vicars, &c. of Ecclesiasticall censures the tearmes, Suspension, Excommunication; of Ceremonies, none at all which tend either vnto order, comelineesse, or edification.

But from the heart we abhorre in matters both of doctrine, and discipline, whatsoever either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

The

*The Errors, and aduersaries vnto this truth.*

Hence detest wee both all the old heretikes, and their fancies, with the new prophets of Basilides, the manifestation of Marcion; the mysteries of the Manichies; the Iobelæa of the Scythians; the Symbonia of the Archontikes, the Cabala of the Jewes; the Alcaron of the Turkes: and also all new heretikes, and Schismatikes with all their cursed opinions, as first the Anabaptists, and namely the Libertines, the Dauigeorgians, and Familie of Loue, and all the codeified Elders thereof, as *Henry, Nicholas, Eliad, Fidelias, Christopher Viell, Theophilus*, the Exile, and the rest.

Next the Papiſts whereof

Some haue commanded that all the Popes decrees should be taken, as confirmed by the mouth of God himſelfe; ſo did Pope *Agotho* the first <sup>a</sup>.

<sup>a</sup> Gra. diſt. 19.  
Sic.

Some write (as *Busgradus*) that if the Pope belecue there is no liſe to come (as ſome Popes haue done) we muſt belecue it, as an Article of our faith.

Some ſay, if the Pope carry innumerable ſoules with him vnto Hell, yet he may not be iudged, ſo did the Pope *Boniſace* the eight <sup>b</sup>.

<sup>b</sup> Decr. lib. 3.  
tit. 2. Crantz.  
lib. 8. c. 36.

Some, as *Bellarmino*, conclude that it is a point of faith to hold that the Biſhop of Rome hath ſucceeded *Peter* in the vniuerſall regiment of the Church <sup>c</sup>.

<sup>c</sup> Bellarm. de  
Pontif. Rom.  
l. 2. c. 12.

Others, as the Ieſuites perſwade their Catholikes, that the King of Spaine, & their Catholike faith are ſo linked together as it is become a point of neceſſitie in the Catholike faith to put all Europe into the hands of the ſaid King, otherwiſe the Catholike religion will be viterly extinguiſhed, and periſh <sup>d</sup>.

<sup>d</sup> Spar. diſc. of  
the Eng. Ieſ.  
p. 7.

Others of them haue published a new Goſpel called *Euangeliſm æternum, & Spiritus ſancti*, which they ſay doth ſo farre excell the Goſpel of Chriſt, as the Kernell ſurpaſſeth the ſhell, the Sunne the Moone, and light darkeneſſe. The author whereof was one *Cyriſlus* a Carmelite.

And laſtly the Puritanes, and all the ſpeculations of *Browne*,

Barrow, Greene, Penrie, Marprelate, T.C.E.G.R.H.A.C.I.B.  
with the new Sabbatarians, and their fancies.

## 21. Article.

Of the authoritie of generall Councils.

*Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit, and word of God) they may erre, and sometimes haue erred, euen in things pertaining vnto God: wherefore things ordained by them, as necessarie vnto saluation haue neither strength, nor authoritie, vlesse it may bee declared that they be taken out of holy Scriptures.*

### The Propositions.

1. Generall Councils may not be gathered together, but by the commandement, and will of Princes.
2. Generall Councils may erre.
3. Generall Councils haue erred, euen in things pertaining vnto God.
4. The things ordained by generall Councils, are so farre to be embraced, and beleued, as they are consonant to Gods holy word.

### 1. Proposition.

*Generall Councils may not be gathered together, but by the commandement, and will of Princes.*

The

## The prooffe from Gods word.

**G**reat is the power, and authority of Kings, and Princes by the word of God. For as the defence of Religion is committed vnto them: so must they see that all men do their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men vnder the power of others, to summon, but as supreame gouernours, within their owne territories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppressing of sin, errors, idolatry, and superstition, where, or in whomsoever it doth arise, or is rooted. Such counsels were holden, both in the time of the Mosaicall gouernment, by the commandement of the most godly Kings, *David*<sup>a</sup>, *Salomon*<sup>b</sup>, *Asa*<sup>c</sup>, *Ezekiah*<sup>d</sup>, and *Iosiah*<sup>e</sup>; and since the Gospell hath bin receiued into kingdomes, and Common weales, by Christian Princes, Kings, and Emperours who gathered Counsels both Generall, as the Nicene was by *Constantine* the great<sup>f</sup>, The Councell of *Constantinople*, by *Theodosius* the elder<sup>g</sup>, the councell of *Ephesus*, by *Theodosius* the younger<sup>h</sup>, the councell of *Calcedon*, by *Marcian*<sup>i</sup>; and Nationall, and Prouinciall, so the councell at *Frankesford*, *Rhemes*, *Turon*, *Arelot*, and *Moguntia*, by the will and commandement of *Charles* the great<sup>k</sup>, at *Matison*, by *Guntbrann*<sup>l</sup>, at *Paris*, and *Orlenance*, by the direction, and appointment of *Cbildebert*<sup>m</sup>, were kept and holden.

And neuer yet had there bin a councell, either Generall, or nationall, or whatsoever (I onely except the counsels held by the Apostles and Apostolicall men in a troublesome state, and time of the Church, there being then no Christian Princes, and Emperours to countenance the truth) either begun, or ended, to the glory of God, but it hath bin, I say not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect, is granted by all reformed Churches<sup>n</sup>.

1. Cor. 13.

1, 7.

1. Kings. 8. 1

2. Chr. 15. 9

2. Chr. 29. 4.

1. Chr. 34. 29

1. Ruffi. 1. 10. 1

1. Euf. de vita

Const. 1. 3. c. 6

1. Theo. 1. 5. c. 9

1. Eung. 1. 2. c. 2

1. Leo ep. 43. 53

1. Auen tin.

1. Care anza. su

1. mma. Concla

1. Carion. lib. 3.

1. Turon. 1. 8.

c. 10.

1. Magdeburg

1. eccl. hist.

1. Con. 6. cap. 9.

1. Conf. Helv.

1. ar. 26 &amp; 2.

c. 30. Bohe. 2.

16. Belg. ar. 36

1. Saxon. ar. 23.

1. Wittemb. c.

35. Suevica

1. imperat.

<sup>a</sup>Harding. c6.  
fur. par. 5. c.  
6. sect. 3.

<sup>b</sup>Harding,  
cDuræus cont

Whitak. l. 2.  
Cardil in def  
Concil. Tri.  
den. disp. 1.

<sup>d</sup>Test. Rhem  
an. Math. 16.

<sup>e</sup>Preplacet au-  
tem mihi

quod de con-  
uentu abique

vlla princi-  
pum, aut ciui-

tatum, autho-  
ritate prina-

tim infirmen-  
do scribis.

Bez. l. epi. 68,  
pag. 291.

<sup>f</sup>Witnesse  
their Classi-

call assem-  
blies, at Com-

mencements,  
Faires, &c. See

Discipline  
grounds.

<sup>g</sup>The appro-  
bation, or dis-

allowance of  
a generall as-

sembly hath  
beene, and

should be a  
matter, and

cause spirituall,  
and alwaies

cognosced, and  
iudged by the

Church, as Iudges  
competent within

this Realme, say  
certaine Scottish

Ministers in their  
letter vnto the

Lords of the Kings  
priuy Counsell in  
Scotland, which  
letter is printed  
in the said Lords  
declaration, &c.  
published. an. 1606,  
and printed by  
Robert Barker.<sup>h</sup>  
Annely & pag. 35.

*The Errors and aduersaries vnto this truth.*

This assertion hath beene oppugned, and that diuerfly both by the Papiſts, and Puritanes. For the Papiſts they ſay,

Emperours and kings, be the Pope his Summoners, but of themſelues are no absolute, and powerfull commanders, and callers of Councils<sup>a</sup>.

There ought no counsell to be kept without the determinate consent of the Bishop of Rome<sup>b</sup>.

No counsell euer yet had firme, and lawfull authority, which was not confirmed by the Bishop of Rome<sup>c</sup>.

The Popes of Rome, (and not Christian Princes) haue the authority, and power of making lawes ecclesiasticall, and of calling Councils<sup>d</sup>.

And the Puritanes do thinke, that priuate persons without the leaue, or priuity of Princes, may summon assemblies about Church causes at their pleasures, and consult about the publick affaires of the Church. Of this minde was Bez<sup>e</sup>, and be the disciplinarians both of South<sup>e</sup>, and North Brittain<sup>e</sup>.

Others (aduersaries to both Puritanes and Papiſts) are of mind, that were the Pope a good man (as he is nothing lesse) he might, and he being wicked, other good Bishops (though subiect vnto Kings, and Emperours) may summon Councils at their discretion. An error of Selmece<sup>u</sup><sup>f</sup>.

The Muscouites haue a fancy that since the seauenth generall Council that was, neither, Prince, nor Pope, nor any other men els haue power to call a generall council<sup>g</sup>.

It should be a matter, and cause spirituall, and alwaies cognosced, and iudged by the Church, as Iudges competent within this Realme, say certaine Scottish Ministers in their letter vnto the Lords of the Kings priuy Counsell in Scotland, which letter is printed in the said Lords declaration, &c. published. an. 1606, and printed by Robert Barker.<sup>h</sup> Annely & pag. 35.

<sup>i</sup> Surius comment. an. 1501. pag. 30.

2. Proposition.

*Generall Councils may erre.*

The

## The prooffe from Gods word.

Generall counfels, confifting, firft of men, who may erre <sup>a</sup> Gen. 6. 9.  
 nothing more eafily (for al the imaginations of mans heart are <sup>b</sup> Gen. 8. 21.  
 onely euill continually <sup>a</sup>, euen from his youth <sup>b</sup>, but God onely <sup>c</sup> Pſal. 116. 11.  
 is true, and all men are <sup>d</sup> yea, and every man is a lyar <sup>a</sup>. <sup>d</sup> Rom. 3. 4.

Next, of men differing in yeares, riches, learning, iudgment, calling, and authoritie: whereby distractions of opinions often doe ariſe.

Thirdly of many men, whereof the wicked bee for number commonly the maior part, and the better in outward countenance of the world.

Laſtly of men, not al, nor alwaies either grounded with Gods holy Spirit, and word; or gathered together in the Name of Chriſt: none of ſound iudgement in Religion, doe doubt but they may erre.

If *Paphnutius* had beene abſent at Nice that Councell had erre <sup>d</sup>.

If *Hierome* had beene away at Calcedon, that Councell had erre <sup>d</sup>.

At any time (if ſome be beleueed) be the Pope of Rome not preſent at ſuch meetings; either *per ſe*, or *per Legatum*, by himſelfe, or his Legate, no Counſell but muſt erre <sup>d</sup>.

Therefore Councils may erre.

That which one counſell doth eſtabliſh, another will diſannull: They will not (we muſt thinke) reuoke, that which is well decreed. Therefore councils may erre <sup>d</sup>.

*The aduerſaries unto this truth.*

Therefore erre doe the papifts which ſay, that the holy Spirit is director of all Councils, and

That councils cannot erre.

I. Proposition.



*Generals Councell haue erred, euen in things pertaining vnto God.*

*The proboe from Gods word.*

Councils both generall, and particular haue erred, and that in matters of Faith<sup>a</sup>.

For in the holy Scriptures we finde, that it was ordained, if any man did confesse that Iesus was the Christ, he should bee excommunicate<sup>b</sup>, which could not be but by a Councell.

A councell was gathered to suppress Christ, and his doctrine<sup>c</sup>.

A councell consulted how they might take Iesus by subtilty, and kill him<sup>d</sup>.

A councell sought for false witness to put him to death<sup>e</sup>.

By a councell Iesus was bound, led away, and deliuered vnto Pilat<sup>f</sup>.

A councell iudged our Saniour Christ to be both a deceiver<sup>g</sup>, and a blasphemer<sup>h</sup>.

A councell corrupted the souldiers, and willed them to tell a Lie<sup>i</sup>.

A councell withstood Peter, and Iohn<sup>k</sup>: and commaunded them that in no wise they should speake, or teach in the name of Iesus<sup>k</sup>.

A councell both caused the Apostles to be beaten, and commaunded them also that they should not preach in the name of Iesus<sup>l</sup>.

In auncient writers of credit, we may reade, how (contrary to Gods word,) by councils, Arrianisme hath been confirmed; as by the councell at Arminum<sup>m</sup>.

By councils the traditions, and bookes of foolish men, haue bin made of equall authoritie with the word of God; as by the councell of Trent<sup>n</sup>.

By councils hath beene established both the adoration of images, as by the second councell of Nice; and the Inuocation of creatures, as by the Tirdentine councell<sup>o</sup>.

By councils the authority of Princes hath bin empai red, and the

<sup>a</sup> Conf. Wit-  
temb. cap. 33.

<sup>b</sup> Ioh. 9. 22.  
and 12. 42.

<sup>c</sup> Ioh. 12. 47.

<sup>d</sup> Mat. 26. 3, 4

<sup>e</sup> Mar. 14. 53-  
55.

<sup>f</sup> Mar. 15. 1.

<sup>g</sup> Math. 27. 63

<sup>h</sup> Luk. 21. 71.

<sup>i</sup> Mat. 28. 12, 13

<sup>k</sup> Act. 4. 5, 6, 18

<sup>l</sup> Act. 5. 40.

<sup>m</sup> D. Hieron in  
vita Damasi  
Papæ.

<sup>n</sup> Sef 4. decr. 1  
<sup>o</sup> Brev. Rom.  
ex decr. S. S.  
Concil. Trid.  
restitut. & c.  
dit. a Pios.

the Pope, and Clergie, aduanced aboue all earthly Princes; as by the Council of Lateran<sup>r</sup>.

<sup>p</sup> Cencil, Later. c. 5. apud Innocent.

The consideration of the premises, and the like, moued S. *Hilarie* to call the Synode of Mediolane, The Synagogue of the malignant<sup>r</sup>: and

<sup>r</sup> Hilar. epist. ad Conit. Imper.

S. *Augustine* to write vnto *Maximian*: Neither ought I to obiekt against thee the Synode of Nice; nor thou against mee the Synode of Ariminum<sup>r</sup>: and

<sup>r</sup> D. Aug. contra Max. lib. 3.

*Nazianzene* openly to pronounce, that, Hee neuer saw any good end of a Council<sup>r</sup>: and

<sup>r</sup> Naz. ad Procop. epist. 42.

The French kings Embassadour to say vnto the chapter of Trent, that scarcely any good at all; or very little, came by Councils vnto the state of Christendome<sup>r</sup>: and

<sup>r</sup> Orat. Synod. Legat. regis Fran. an. 1562.

*Cornelius* Bishop of Bitonto, to breake out into these words in the face of the Council at Trent; I would that with one consent wee had not altogether declined from religion vnto superstition; from faith vnto infidelitie; from Christ vnto Antichrist; from God vnto Epicurus<sup>r</sup>.

<sup>r</sup> B. Jewels def. par. 1. fol. 39.

*Adversaries vnto this truth.*

This notwithstanding the Papiists doe continue in an opinion that Councils cannot erre<sup>r</sup>.

<sup>r</sup> Test. Rhem. ad. Joh. 16. 13

#### 4. Proposition.

*The things ordained by generall Councils, are so farre to be embraced, and beleued, as they are consonant to Gods holy word.*

The prooffe from Gods word.

Generall Councils we simply condemne not: yet doe wee not ground our faith vpon any Council, but onely vpon the written word of God.

Therefore in generall Councils whatsoener is agreeable vnto the written word of God, wee doe reuerendly embrace; but whatsoener is contrarie vnto, or besides the will of God,

reuealed

reuealed in the holy Scriptures, we doe carefully auoide.

And so are wee commanded to doe euen by God himselfe.

Whatsoever I command you, take heed you doe it: thou  
<sup>a</sup>Deu. 12. 32. shalt put nothing thereto; nor take ought therefrom<sup>a</sup>.

Walke ye not in the ordinances of your fathers; neither obserue their manners, &c. I am the Lord your God: walke in my statutes, and keepe my iudgements, and doe them<sup>b</sup>.

<sup>b</sup>Ezek. 10.  
18, 19.

Though that wee or an Angel from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be accursed. As wee said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed<sup>c</sup>.

<sup>c</sup>Gal. 1. 8, 9.  
<sup>d</sup>Conf. Helv.  
 2. c. 18. Bonhem. c. 1. Cal. ar. 5. Belg. ar. 7. Wittemb. c. 33.

And so thinke the Churches reformed with vs<sup>d</sup>.

*The aduersaries vnto this truth.*

Contrarie hereunto are the opinions of the Papists. For of them,

Some doe thinke, that the decrees of Councils doe binde all nations; as Pope *Hormisdas* decreed they should.

Some, as Pope *Gregory* the great, supposed that some councils, and namely the councill of Nice, of Constantinople, Ephesus, and Chalcedon<sup>a</sup>, some, as *Campion*<sup>b</sup>, thought that  
<sup>a</sup>Greg. 1. l. 1. epist. 24. & l. all councils were of equall authoritie with the word of God.

<sup>c</sup>epist. 49.  
<sup>b</sup>Campion. par. 4.

Others, as the Guisian faction in *France*, be resolu'd in matters of religion to follow the footesteps of their ancestors, though Gods word, and) a thousand councils decree to the contrary<sup>c</sup>.

<sup>c</sup>Calvin. epist. Bulling. 1. 231.

## 22. Article.

Of Purgatorie.

*The Romish doctrine concerning Purgatorie, Pardons, worshipping, and adoration as well of images*

as of Reliques: and also of Invocation of Saints, is a fond thing, vainly inuented, and grounded upon no warrantie of Scripture, but rather repugnant to the word of God.

*The Propositions.*

The Romish doctrine concerning,

1. Purgatorie.
2. Pardons,
3. Worshipping, and adoration of Images.
4. Reliques.
5. Inuocation of Saints, is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrarie vnto the same.

1. Proposition.

*The Romish doctrine concerning Purgatorie, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.*

The prooffe from Gods word.

**I**T is granted as well by the Romish, or false, as by the true Church, that none vncleane thing can enter into the kingdom of God. And because all men either haue beene, or be still vncleane, therefore they must be purged from sinne.

But in the manner of purging them who are vnpure, they doe greatly differ. For the true Church, looking into the word of God, doth finde that wee are sanctified, or made cleane in diuers respects, diuersly, as by Baptisme<sup>a</sup>, by the word preached<sup>b</sup>, by the blood of Christ<sup>c</sup>, and by the spirit of God<sup>d</sup>, and that in this life, and not in the other world.

For in the sacred Scripture there is mention but onely of two waies, one leading vnto destruction, the other bringing vnto life<sup>e</sup>, of two sorts of men, whereof some belecue, and they

<sup>a</sup> Christ loued the Church, & gaue himselfe for it, that he might sanctifie it, & cleane it by the washing of water thorough the word. Eph. 5. 25, 26.

<sup>b</sup> Now are ye cleane thorough the word that I haue spoken vnto you Ioh. 15. 3.

<sup>c</sup> The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

1. Ioh. 1. 7.

<sup>d</sup> Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.

1. Cor. 6. 11.

<sup>e</sup> Math. 7. 13. 14.

f Mat. 16, 16.

Ioh. 3, 18.

s Luk. 16.

<sup>a</sup> Alphons.

de hæres. lib.

8. de Indul-

gentiis. Poly-

cor de Inven-

tor. lib. 8, c. 1.

i Conf. Helv.

a cap. 26, Gal.

ar. 14. Saxoni.

ar. 11. August.

ar. 11. Wite-

mb. cap. 25.

<sup>a</sup> Tertul. de

cor. militis: &

De Animarum

fine.

<sup>a</sup> Puniri pios

post mortem

impossibile:

deleatur, In-

dex expurg. p.

26.

<sup>c</sup> Vaux ca-

tech. chap. 3.

<sup>a</sup> Horæ B.

Virg. Mariæ

secundum v-

sum. Sar.

<sup>c</sup> Conc. Trid.

decr. de Purg.

Ses. 25. & 26.

& can. 30.

are saved; some beleue not, and they are damned; and of two States, one blessed, where *Lazarus* is; the other cursed, where *Dives* doth abide. A third way, or sort, or state cannot be found in the word of God.

And therefore the Purgatorie in another world both denied hath alwaies bin by the Greeke Churches<sup>b</sup>, and neither is, nor will be acknowledged by any of Gods reformed Churches in this world, as their Confessions doe testifie.

*The aduersaries vnto this truth.*

Erroneous therefore, and not warrantable by Gods word concerning Purgatorie is the doctrine both of the old Heretikes, the Montanists who thought there was a purging of soules after this life; and of the new and renewed Heretikes, the Papists. For

They thinke it to bee vnsound doctrine, and not sufferable in any booke, for Christians to deliuer, that it is vnpossible for godly, and faithfull men or women to be punished after they be dead. Therefore *deleatur* say they: Blot out such doctrine<sup>b</sup>.

They teach by their Catechismes, that to doubt whether there is a Purgatorie, or no, is a breach of the first commandement<sup>c</sup>.

Thus doe they pray for the soules of the faithfull (as they fancie) boyling in the torments of Purgatorie.

*Auete omnes anima fideles, quarum corpora hic & ubique con-*  
*quiescunt in puluere: Dominus Iesus Christus, qui vos, &*  
*nos redemit suo pretiosissimo sanguine, dignetur vos à pœnia*  
*liberare, &c.*

that is,

All haile all faithfull soules, whose bodies doe here, and euery where rest in the dust: The Lord Iesus Christ, who hath redeemed both you and vs, with his most pretious blood, vouchsafe to deliuer you from paines, &c.<sup>d</sup>

They haue ratified the doctrine of purged soules after this life in the Council of Trent<sup>e</sup>.

It.

It is further to be noted, how the same Papists, sliding back from the truth of God, haue fallen into many noisome, and diuers opinions in the matter of Purgatory: agreeing among themselves,

Neither about the place, where purgatory should bee, some placing the same in the bottome of the sea: some neere vnto the mount Hecla in *Ireland*; some vpon the mount *Ætna* in *Sicily*, others in the Center of the earth<sup>n</sup>, others in Hell, whereof they make foure roomes, the first of the damned: the second of infants dying vn baptized: the third, purgatory; the fourth *Limbus patrum*, whereinto Christ descended i. and others in a mind tossed, and troubled berwixt hope and feare<sup>k</sup>.

Neither about the Tormentors there, who are thought of some to be holy Angels<sup>l</sup>, of others to be very deuils<sup>m</sup>.

Neither about the torments. For some dreame how they are tormented there with fire onely, as Sir *Thomas More*, some with water and fire, as *Roffensis*; and some neither with fire, nor water, but with troublesome afflictions of Hope, and Feare, as *Lorichius*<sup>n</sup>.

Neither about the causes of Purgatory torments: because that some doe thinke that onely veniall sinnes<sup>o</sup>, others, that veniall, and mortall sinnes too<sup>p</sup>, (for which in this life men haue done no penance) are there purged.

Nor about the time, which they that be tormented, shall abide in Purgatory. For some haue giuen out how the poore soules there be continually in torments, till the day of Iudgement, as *Dionis. Carthusianus*<sup>q</sup>: others as *Durandus*<sup>r</sup>, doe thinke they haue rest sometimes, as vpon Sundayes, and holydaies: others are of mind, that in time they shall be set free, and at liberty, because their punishment is but temporary<sup>s</sup>, and others. that at any time they may be deliuered, if either their friends will buy out their paines; or the priests will pray or say any Masse for them; or the Pope will but say the word.

Nor finally about the state of soules in purgatory. For,

Our English Papists at Rhemes doe thinke the soules in purgatory to be in a more happy, and blessed condition then any men that liue in this world<sup>t</sup>, and yet say the same Rhemists

<sup>f</sup> Eckius in Enchirid.  
<sup>g</sup> Bernard de Buisis Rosar. par. 3. c. 3.  
<sup>h</sup> Spec. peregr. quæst. dec. 1. c. 3. q. 5.

<sup>i</sup> Position Inq. de Purgat.  
<sup>k</sup> Lorich. insti. Cathol. de 12.

<sup>l</sup> Fidei art.  
<sup>m</sup> Albertus, & Roffensis.  
<sup>n</sup> S. Th. More  
<sup>o</sup> Insti. Catho. vt supra.  
<sup>p</sup> Greg. dial. 1. 4. cap. 39.

<sup>q</sup> Spec. peregr. quæst. dec. 1. c. 3. q. 4.  
<sup>r</sup> Eckius posit. 6.

<sup>s</sup> De. 4. Hom. noviss.  
<sup>t</sup> De officio mort. l. 7.  
<sup>u</sup> Spec. peregr. quæst. vt. su. pra quæst. 5.  
<sup>v</sup> Test. Rhem. an. Apoc. 14. 1.



<sup>1</sup> Ibid. an.  
marg. p. 431.

<sup>2</sup> Cap. Quid,  
in aliud. dist.  
35.

mists that purgatory fire passeth all the paines of this life <sup>1</sup>.  
Thomas Aquinas holdeth how the paines of hell fire, and of  
purgatory are all one, and nothing differ, but that the one is  
but temporall, and the other not so. And others, put in choice  
either to tarry in Purgatory one day, or to endure the miseries  
of this world an 100. yeares, haue chosen to suffer the troubles  
of this life an hundred years together, rather then to abide the  
paines of purgatory but one short winters day <sup>2</sup>.

Therefore in this contrariety of opinions some of them, the  
Papists themselues cannot deny, must be; wee say all of them  
are fond, and contrary to the word of God.

Besides they nourish most cursed, and damnable errors, as

That all the soules of the faithfull, separated from their bo-  
dies, are not at rest.

That all sins in their owne nature, be not mortall, or dead-  
ly, and that some deserue not euermlasting torments. They are  
purged in purgatory.

That one sinfull man may saue, and satisfie the wrath of  
God for another, and that easily by praying, saying, or doing  
something for them.

That if friends in this world will doe nothing for the poore  
soule in purgatory paines: yet may the said soules come at  
length vnto happines, by abiding their deserued torments vn-  
till the last houre, or day of iudgement, in purgatory.

Finally, that the Pope is God, in that he can at his pleasure,  
discharge guilty soules both from the guilt of sinne, and from  
the punishments due for the same.

### 3. Proposition.

*The Romish doctrine concernig pardons, is fond, and not war-  
ranted by the holy Scripture, nor consent, but contrary vnto the  
same.*

### The prooffe from Gods word.

Such hath beens the exceeding mercy, and loue of God to-  
wards

wards mankind, that as he hath purged vs from all guiltinesse of sinne by the blood : so hath he pardoned vs from the euermor-  
lasting punishment due for sin by the paines of Iesus Christ.  
For

There is saluation in none other. For among men there is  
giuen none other name vnder heauen, whereby they must be  
saued <sup>a</sup>.

Through his name all that belecue shall receiue remission of  
sinnes <sup>b</sup>.

He hath purchased the Church by his owne blood <sup>c</sup>.

With his stripes we are healed <sup>d</sup>.

He that beleueth in him shall neither be condemned <sup>e</sup>, nor  
ashamed <sup>f</sup>.

Therefore : Come vnto me all yee that are weary, and  
laden, and I will ease you, &c. and yee shall finde rest for your  
soules : saith our Sauour Christ <sup>g</sup>.

If thou shalt confesse with thy mouth the Lord Iesus, and  
shalt beleue with thine heart that God raised him from the  
dead, thou shalt be saued, saith S. Paul <sup>h</sup>.

<sup>a</sup> Act. 4. 12.

<sup>b</sup> Act. 10. 43.

<sup>c</sup> Act. 10. 28.

<sup>d</sup> 1st. 5. 5.

<sup>e</sup> Ioh. 3. 18.

<sup>f</sup> Rom. 10. 11.

<sup>g</sup> Mat. 11. 28.

<sup>h</sup> 2<sup>o</sup>.

<sup>i</sup> Rom. 10. 9.

*Errors and aduersaries vnto this truth.*

This being the doctrine euen of God himselte <sup>\*</sup>, wee may  
euidently perceiue, how not onely vaine, but beside ; not on-  
ly besides, but against the word of God, the Romish doctrine  
concerning pardons is, For that doth teach vs.

<sup>\*</sup> Whereof see  
more, Art. 2.

pr. 4. ar. 11. pr.

I. ar. 22. pr. 1.

1. To seeke saluation not at God alone, but at the hands of  
sinnefull men. For would we haue a pardon for the sinnes of  
40. daies? A Bishop may giue it. For the sins of 100. daies? A  
Cardinall may grant. For all our sinnes committed, or to bee  
committed? From the Pope we may haue it. Hence be his par-  
dons if you respect time, for 40. 50. 100. 1000. 10000. 50000.  
&c. yeares; if offences, Homicide, Parricide, Periury, Sodom-  
try, Treason, and what not, &c.

<sup>a</sup> Vide, Taxam  
penit.

2. That wee may bee our owne Sauour. So did that of  
Purgatory.

3. How the pretious blood of Christ was shed in vaine. For  
cor.

corruptible gold, and silver, with our owne deeds, and workes, may and will saue vs, if we will.

4. That repentance is not of necessity vnto the saluation of man. For without the same a popish pardon may saue. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no saluation, by the doctrine of the Church of Rome<sup>b</sup>.

A farther manifestation of the vanky, and impieties of the Romish pardons, from a booke of the Papists intituled, *Hora beatissima virginis Maria secundum usum Sarum*

*Quicumque in statu gratia existens dixerit deuotè septem orationes sequentes cum septem Pater noster, & totidem Ave Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.*

Iohannes Papa 12. concessit omnibus dicentibus orationem sequentem transendo per cimiterium, tot annos indulgentiarum, quot fuerunt ibi corpora inhumata à constitutione ipsius cimiterij.

*Oratio pro defunctis.*

Aucte omnes anima fideles, quarum corpora hic & ubique requiescunt in puluere. Dominus Iesus Christus, qui vos & nos redemit suo pretiosissimo sanguine, dignetur vos à penis liberare, & inter ceteros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur & vobiscum in caelis coronemur.

Innocentius Papa 2. concessit cuilibet qui hanc orationem sequentem deuotè dixerit, 4000. millia annorum indulgentiarum. *Aue vultus lateris nostri saluatoris, &c.*

Quicumque deuotè dixerit istam orationem habebit, 3000. dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium à Domino Iohanne papa 22. concessarum, ut in Antidotorio anima habetur.

Quicumque orationem sequentem deuotè dixerit, promerebitur à 1000. annorum indulgentiarum, &c. *Aue Domina sancta Maria, mater dei, regina caeli, porta paradisi, domina mundi, lux sempiterna, imperatrix inferni, &c. Ora pro me Iesum Christum dilectum filium tuum, & libera me ab omnibus malis, ora pro peccatis meis. Amen.*

Who-

<sup>b</sup> Sec. ar. 25.

P. 6.

Whosoever being in the state of grace, shall devoutly say the seven prayers ensuing, with seven Our Fathers, and as many Haile Maries; afore the image of Piety, shall thereby merit 56. thousand yeeres of Pardons.

Pope *John* the 12. hath granted to all persons, which going through the Churchyard, doe say the prayer following, so many yeeres of pardons, as there haue beene bodies buried, since it was a Churchyard.

#### The prayer for the dead.

Haile all faithfull soules, whose bodies here, and euery where doe rest in the dust. The Lord Iesus who hath redeemed you, and vs with his most precious blood, vouchsafe to deliuer you from paines, and to place you in the company of his holy Angels, and there being mindfull of vs meekely to pray, that we may both be ioyned vnto you, and crowned with you in the heauens.

Pope *Innocent* the 2. hath granted to euery one which devoutly shall say this prayer following 4000. yeeres of pardons: Haile wound of our Saviours side, &c.

Whosoever devoutly shall say this prayer shall haue 3000. daies pardons of criminall finnes, and 20000. daies, of veniall, (offences) granted by the Lord Pope *John* the 22. as it is to be read in the Antidatorie of the soule.

Whosoever devoutly will say the prayer following, shall merit (thereby) 11000. yeeres of pardons, Haile Lady Saint *Mary*, mother of God, Queene of heauen, the Gate of paradise, the Lady of the world, the Light eternall, the Emperesse of hell, &c. Pray vnto thy beloued Sonne Iesus Christ for me, and deliuer me from all euills, pray for my finnes. Amen.

#### 3. Proposition.

The *Romish* doctrine concerning Images is fond, and not warranted by the holy Scriptures, nor consonant; but contrary vnto the same.

#### The prooffe from Gods word.

Images are such an abomination to the Lord, as to make



And of other base things, as Agnus deis of waxe; waser cakes of flower; Crosses of gold, silver, stone, wood, paper, copper, &c.

## 4. Proposition.

The Romish doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant, but contrary unto the same.

The prooffe from Gods word.

Of all the erroneous opinions among the Papists (which are infinite) none is more to the illusion of well meaning Christians then their doctrine concerning worshipping, and adoration of the reliques of Saints. A doctrine, which so farre from being found as it is forbidden, in the holy Scripture<sup>a</sup>, and a doctrine in the purer times, and writers of the Church nowhere to be found; and in all the best Churches at this day utterly condemned.

*Adversaries unto this truth.*

Such notwithstanding is the Satanicall boldnesse of the Antichristian synagogue of Rome, that as they will delude men with the reliques of Saints, which are not such; so likewise they teach the people (which is most offensive and execrable) to give divine adoration, and honour vnto them.

Hence is it that some doe pray vnto S. Peter, whose Reliques they had stolne, O Benedicte, after God our onely hope, leave vs not orphans, who art come hither, not through our merits, but for the saluation of many soules.

Others have published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sinceritie to be honoured, as the members of Christ, &c. If any deny this conclusion he is to be thought, not a Christian, but an Eunomian, and Vigilantian.

The Councell of Trent also hath decreed, that they are to

<sup>c</sup> Non inficiamus hac nos latrice adoratione Christi praclarissimam crucem colere & venerari. Andrad. orthodox. ex lib. 9. p. 284.  
<sup>a</sup> Thou shalt worship the Lord thy God and him one ly shalt thou serve. Mar. 4.  
<sup>b</sup> Conf. Helv. Lib. 9. p. 284.  
<sup>c</sup> 1. Cor. 11. & 2. Cor. 10.  
<sup>d</sup> c. 5. Basil. ar. Bohem. c. 17.  
<sup>e</sup> Gal. 4. 24.  
<sup>f</sup> Prædicatio autem ecclesiastica hoc semper tenuit, Sanctorum reliquias esse ex fide veneratione: Simpliciter, et inquit, in manu.  
<sup>g</sup> 8. 21. p. 20.  
<sup>h</sup> The Catholic like affirmeth worshipping of saints, prayer vnto them, feasts of the adoration of their reliques, and Images: the Protestant denieth all.  
<sup>i</sup> Hils quartrion. 14. reas. p. 71.  
<sup>j</sup> Vinc. Liv. 1. 2. 3. cap. 155.  
<sup>k</sup> Rab. 1. 5. c. 10.  
<sup>l</sup> de Sec. propriis.



d Conc. Trid.  
1. II. 25. decr.  
de Innoc. &c.

e Missa de S.  
Cruce: & Of-  
ficium de S.  
Cruce.

f Bee-hive,  
lib. 4. cap. 3.

g Gratian. dist.  
38. Nul. volat.

h Call vpō me  
in the time of  
trouble, Psal.  
50. 15.

i After this manner  
pray, Our Fa-  
ther, which  
art in heaven.

&c. Mat. 6. 9.

Whē ye pray,  
say, Our Fa-  
ther, which  
art in heaven.

Luke 11. 2.

b Psal. 50. 15.

Math. 7. 11.

Luke 11. 12.

18. 7. 8.

Ioh. 16. 23. 24.

c Gen. 13. 4.

d Gen. 26. 35.

e Gen. 32. 9.

&c.

f Dan. 9. 16.

&c.

g 1. King. 18.

36. 37. &c.

h Jer. 14. 7. &c.

i Act. 10. 2.

k Luk. 18. 13.

l Act. 18. 25.

and through  
his Epistles.

m Act. 1. 24.

n Luke 18. 7.

be taken for damned which affirme, how worship, and honour is not to be given vnto the Reliques of Saints <sup>d</sup>.

Of this preposterous deuotion, they haue appointed a cer-  
taine, and common seruice for the holy Crosse, whereon Christ  
was hanged <sup>e</sup>; they haue made a feast for the speare, and  
Nailles, wherewith Christ was fastened to the Crosse <sup>f</sup>; they  
haue canonized for a Saint the chaines which bound S. Peter <sup>g</sup>.  
To say nothing of the adoration they giue vnto the Haire,  
Milke, Smocke of the blessed Virgin; vnto the Head, Haire,  
Thombe, Coate of S. Iohn Baptist, vnto the breeches of Ioseph;  
the sword, and Handkerchiefe of S. Paul; the Keies of S. Peter;  
and vnto many other things which of modestie I will not  
mention, but doe quer-passe.

### 5. Proposition.

*Imocation of Saints is a fond thing, not warranted by the holy  
Scriptures, nor consonant, but contrary vnto the same.*

### The prooffe from Gods word.

The Christian exercise of Prayer is a duty which may not  
be either securely omitted, & vainly abused. And though many  
things in prayer be necessarily to bee observed, yet a speciall  
point is it that in our supplications and prayers, we doe call  
onely vpon God. For so to doe we are both commanded, euen  
by God himselte <sup>a</sup>; and thereunto also allured, by manifold as  
well promises of large blessings <sup>b</sup>, as by the examples of godly  
men in all ages, Patriarkes, Abraham <sup>c</sup>, Isaac <sup>d</sup>, Iacob <sup>e</sup>; Pro-  
phets, as Daniel <sup>f</sup>, Elias <sup>g</sup>, Ieremie <sup>h</sup>; Centurions <sup>i</sup>, Publicans <sup>j</sup>;  
Apostles, as Paul <sup>k</sup>, Peter <sup>m</sup>, &c. yea of all the Elect of God in  
this world <sup>n</sup>.

On the other side to pray vnto any creature that is out of  
this world besides Iesus Christ, there is in the Scripture neither  
Law to command; nor promise of blessing, nor any example  
of godly men, or women, to prouoke.

Finally, as all Gods people in the purer and former times  
haue

haue; so in these daies the Protestant Churches vtterly condemne the iuocating of, or praying vnto creatures whatsoever.<sup>a</sup>

*The Adversaries vnto this truth.*

Therefore the Romish doctrine, that Saints are to be praised vnto<sup>a</sup>, and their daily praying, as occasion serueth, vnto S. *Agatha*, that haue sore breasts; vnto S. *Benedict*, that either bee, or feare to be poisoned; vnto S. *Clare*, for them that haue sores; S. *Damian*, that be sicke, for health; S. *Erasmus*, for helpe in the intrals, S. *Ferial*, for Geese, S. *Giles*, for women that would haue children; S. *Hubberts*, for dogges; S. *Ioh*, for them which haue the poxe; S. *Katherine*, for knowledge; S. *Loy*, for horses; S. *Margaret*, for women in trauaile; S. *Nicholas*, for little children; S. *Otilia*, for the headach; S. *Petronil*, for the Ague; S. *Quintin* for the cough; S. *Raffin*, for lunacie, or madnes; S. *Sebastian*, for the plague; S. *Thomas Becket*, for sinners; S. *Valentine* for the falling sicknesse; S. *Wimbold* for virginity; S. *X*. or *Crosse*, for all things; it is in vaine, not warrantable by Gods word, but altogether repugnant to the holy Scriptures.

Conf. Hely.  
1. ar. 1 & 2. c.  
5. 2. 1. Basil. ar.  
10 Bohem. c. 3  
17. Gal. ar. 14.  
24. Belg. ar. 20  
Aug. ar. 21.  
Wittemb. c.  
23. Sue. ar. 11  
21.  
a Test. Rhem.  
pag. 87.  
Orationem  
Dominicam  
fundimus  
Sanctis, Cen-  
sur. a Colon.  
fol. 108.

*The vanity and idolatry of the Popish Invocation further demonstrated from that booke of theirs entitled,*

*Hec a beatissima virgine, &c.*

*Oremus.* Maiestatem tuam Domine suppliciter exoramus, ut sancti Ecclesie tue beatus Andreas Apostulus tuus exitus predicator, & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Iesum Christum.

*Oremus.* Deus, pro cuius Ecclesia gloriosus martyr, & Pontifex Thomas gladijs impiorum occubuit, presta quæsumus, ut omnes qui eius implorant auxilium pia petitione, eius salutarem consequantur effectum, per Dominum nostrum.

*Versus.* Ora pro nobis beata Katherine Resp. Vt digni efficiamur promissionibus Christi.

*Versus.* Ora pro nobis beate Martyr Sebastiane. Resp. ut mereamur postremam epidemiam illesi transire, & promissionem Christi obtinere.

*Virgo Christi egregia, pro nobis Apollonia,  
Funde preces ad Dominum, ut tollas omne noxium,  
Ne pro reatu cirminum, morbo vexemur dentium.*

Let vs pray. O Lord, we humbly beseech thy Maiesty, that as thy blessed Apostle *Andreas* was a preacher and ruler of thy Church; so he may be a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slaine by the sword of the vngodly, grant we beseech thee, that such as cally vnto him for helpe, may obtaine a good effect of his Godly prayer, through our Lord.

*The vers.* O blessed *Katharine* pray for vs. *Thans.* That wee may be made worthy of the promises of Christ.

*The vers.* O blessed Martyr, *Sebastian*, pray for vs. *The Ans.* That we may deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin, *Apollonia*, pray vnto the Lord to remooue whatsoeuer is hurtfull, least for the guiltinesse of our sinnes, we be vexed with the toothach.

Whosoever saith this prayer following in the worship of God, and *S. Roche* (the very words in the said booke) shall not dye of the pestilence by the grace of God, &c.

*Oremus* Omnipotens, sempiternus Deus, qui precibus & meritis beatissimi Rochi confessoris tui quondam pestem generalem reuocasti, presta supplicibus tuis & qui pro simili peste reuocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui precamine, ab ipsa peste epidemia, & ab omni perturbations pre Christum Dominum nostrum.

*Oratio ad tres reges.* Rex Isphar, rex Melchior, rex Balchazar, ergo vos per singula nomina, rogo vos per sanctam Trinitatem rogo vos per regem regum, quem uidentem in cunis uidere mirastis, & com-

*patiamini tribulationum mearum hodie, & intercedatis pro me ad dominum cuius desiderio exules facti estis.*

*Cruce Christi protege me; Cruce Christi, salua me; Crux Christi defende me ab omni malo.*

Let vs pray O almighty, and euerlasting God, who by the prayers and merits of the most blessed Confessour, Roche, didst reuoke a certaine generall plague, grant vnto thy suppliants who for the reuocation of the like plague doe trust in thy faithfulness, by the prayer of that thy glorious Confessour, we may be deliuered from the plague, and from all aduersitie through Christ our Lord.

A prayer vnto the 3. kings. O King Iasper, king Melchior, king Balthasar, I beseech you by euery of your names, I beseech you by the holy Trinity, I beseech you by the king of kings, whom ye deserued to see euen in his swadling cloathes, that you would take pittie on my troubles this day, and make intercession for me vnto the Lord, for whose desire yee made your selues exiles.

O Christs crosse, protect mee, O Christs crosse, saue me; O Christs crosse, defend me from all euill.

### 23. Article.

#### Of ministring in the Congregation.

It is not lawfull for any man to take vpon him the office of publicke preaching, or ministring the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called, and sent, which be chosen, and called to this worke by men who haue publicke authority given vnto them in the congregation; so call, and send ministers into the Lords vineyard.

## The Propositions.

1. None publicly may preach, but such as thereunto are authorized.
2. They must not bee silent, who by office are bound to preach.
3. The Sacraments may not be administred in the Congregation but by a lawfull Minister.
4. There is a lawfull Ministry in the Church.
5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.
6. Before Ministers are to be ordained, they are to be chosen, and called.

## 1. Proposition.

*None publicly may preach, but such as thereunto are authorized.*

## The prooffe from Gods word.

<sup>a</sup> 1. Sam. 3. 3, <sup>b</sup> 4. &c. 20. <sup>c</sup> Jerem. 1. 4, 5. <sup>d</sup> Ioh. 1. 6. <sup>e</sup> Ioh. 1. 21. <sup>f</sup> Math. 10. 5. <sup>g</sup> Luke. 10. 1. <sup>h</sup> Jerem. 14. 14. <sup>i</sup> 23. 21. <sup>j</sup> 27. 14, 15. <sup>k</sup> 29. 8, 9. <sup>l</sup> Math. 9. 38.

**T**His truth in the holy Scripture is euident. For there wee finde, how Godly men were both called by God, and commaunded to preach, before they would, or durst so doe. So was Samuel<sup>a</sup>, Jeremy<sup>b</sup>, Iohn Baptist<sup>c</sup>, Christ Iesus himselfe<sup>d</sup>, who also to preach did send the twelue Apostles<sup>e</sup>, and the seuentie Disciples<sup>f</sup>.

2. The wicked and false Prophets for preaching afore their time, are blamed<sup>g</sup>.

3. A commandement is given vs to pray the Lord of the harvest, that hee would send forth labourers into his harvest<sup>h</sup>.

4. Lastly wee doe reade, that God hath ordained in the Church

Church some to be Apostles, some Prophets, some teachers  
some to be workers of miracles<sup>i</sup>, and Christ being ascended  
into heaven, gaue some to be Apostles, some Prophets, some  
Euangelists, and some Pastors and teachers<sup>k</sup>.

And all this is acknowledged by the reformed Churches<sup>l</sup>.

*The Errors, and aduersaries to this truth.*

And so are we against them,

Which to their power doe seeke the abolishment of pub-  
like preaching in the reformed Churches, as doe first the Pa-  
pists, who phrase the Preachers to bee vncircumcised Philis-  
tines<sup>a</sup>, sacriligious ministers<sup>b</sup>, *Ieroboams* priests, inordinate<sup>c</sup>,  
and vnordered Apostataes<sup>d</sup>; and next the Barrowists, who say  
how the said Preachers are sent of God in his anger to deceiue  
the people with lies<sup>e</sup>.

Who publish how the word is not taught by the Sermons  
of ministers, but onely by the Reuelation of the Spirit: so did  
*Munier*, the Anabaptist<sup>f</sup>, and so doth *H. N. 8.* and his Familie  
of Loue<sup>h</sup>.

Who runne afore they be sent, as doe many both Anabap-  
tists, and Puritanes; as *Penry*, *Greenwood*, *Barrow*, &c. or  
which hold, how they which are able to teach, and instruct the  
people, may, and must so doe; and that not priuately onely, but  
publicly too, though they be not ordinarily sent, and autho-  
rized thereunto, which was the doctrine of *R. H.*<sup>i</sup>.

Who teach, that Lay-men may teach to get faith<sup>k</sup>, and that  
euery particular member of the Church hath power, yea and  
ought to examine the manner of administering the Sacraments,  
&c. and to call the people to repentance: so teacheth *Barrow*<sup>l</sup>.

5. Proposition.

*They must not be silent, who by office are bound to preach.*

The prooffe from Gods word.

As publicly to preach, before men are sent, is a grieuous  
S fault

<sup>i</sup> 1. Cor. 12.  
<sup>28.</sup>  
<sup>1</sup> Eph. 4. 11.  
<sup>1</sup> Conf. Hely,  
<sup>2.</sup> c. 18. Bohe.  
cap. 6. Gal. ar.  
<sup>31.</sup> Belg. ar. 31  
Aug. ar. 14.  
Witteb. ar.  
<sup>20.</sup> Suev. ar.  
<sup>13.</sup>  
<sup>a</sup> Ans. to the  
execut. of lust  
cap. 3. p. 44.  
<sup>b</sup> 1b. c. 9. p. 24  
<sup>c</sup> 1b. c. 5. p. 91.  
<sup>d</sup> 1b. c. 3. p. 41.  
<sup>e</sup> R. A. confut.  
of Brow. p. 113  
<sup>f</sup> Slesden.  
com. lib. 5.  
<sup>g</sup> H. N. Euan.  
c. 13. sect. 6.  
and Spir. land  
c. 48. sect. 5.  
<sup>h</sup> Letter to the  
B. of Rogh.  
<sup>i</sup> R. H. in Pſal.  
122.  
<sup>k</sup> R. A. conf.  
of Brownism,  
p. 113.  
<sup>l</sup> Ba. disco. p.  
36.



fault : so not to preach being sent is a great sinne. Hercunto beare witnesse.

1. Our Sauour Christ, whose words are these. Surely, I must also preach the Kingdome of God : for therefore am, I sent <sup>a</sup>.

<sup>a</sup> Luk. 4. 43.

2. *Peter*, and *Iohn*, who being charged to speake no more in the name of Iesus, said. We cannot but speake that which wee haue heard, and seene <sup>b</sup>.

<sup>b</sup> Act. 4. 17.  
8cc.

3. *Saint Paul*. For he saith, Necessitie is laid vpon mee, and woe is me if I preach not the Gospell <sup>c</sup>.

<sup>c</sup> 1. C. or. 9.  
16, 17.

4. The Apostles of Christ. For though they were beaten for sodoing : yet ceased they not to teach, and preach Iesus Christ <sup>d</sup>.

<sup>d</sup> Act. 5. 42.

<sup>e</sup> Conf. Helv.

1. ar. 15. & 2.

c. 9. 8. Bo-

hem. cap. 7.

Galar. 15.

Aug. ar. 7.

Wittemb. ar.

20. Suev. ar.

33.

<sup>a</sup> Bullin. cont.

Anabap. c. 12.

5. All the Churches of God which bee purged from superstition, and errors <sup>e</sup>.

*Errors, and aduersaries to this truth.*

Then, as in a glasse they may see their faults.

Who maintaine, how there ought to be no publike preaching at all, as doe the Anabaptists <sup>a</sup>.

Which depraue the office of preaching, as doe the Libertines, saying that preaching is no ordinary meanes to come vnto the knowledge of the word <sup>b</sup>, and especially the Family of Loue, who rearme the publike preachers in derision, Scripture-learned <sup>c</sup>, Licentious-scripture-learned <sup>d</sup>, good-thinking-wife <sup>e</sup>, Ceremoniall, and letter-Doctors <sup>f</sup>, Teaching-masters <sup>g</sup>, and further say, It is a great presumption that any man, out of the learnednes of the letter; taketh vpon him to be a Teacher, or Preacher: Againe, It becommeth not any man to busie himselfe about preaching of the word; so, and more too, the Family.

<sup>b</sup> Wilkins, 2.  
gainst the  
Fam. of loue,  
ar. 14 p. 66.

<sup>c</sup> Theoph. 2.  
gainst Wilk.

<sup>d</sup> Pat. of the  
pres. Temp.

<sup>e</sup> H. N. proph.  
of the Sp. cap.

2. lect. 7.

<sup>f</sup> Fam. let. to  
the B. of Roc.

<sup>g</sup> H. N. Spir.  
1. c. 25.

<sup>a</sup> Idem 1.  
exh. c. 16 sect.

15. 16.

Which take vpon them the office of publike preaching, without performance of their duty, either through ignorance, that they cannot; worldly employments, that they may not; negligence, that they will not; or feare of troubles, that they dare not preach the word of God.

Yet thinke wee not (which our Sabbatarians let not to publish

publish,) that

Every minister, necessarily and vnder paine of damnation, is to preach at least once every Sunday, and

Vnlesse a minister preach every Sunday, he doth not hallow the Sabbath day in the least measure\* of that which the Lord requireth of vs.

<sup>i</sup> D. B. doct. of the Sabbath.  
<sup>2</sup> book. p. 174

<sup>k</sup> Ibid. p. 177.

### 3. Proposition.

*The Sacraments may not be administred in the Congregation but by a lawfull minister.*

The prooffe from Gods word.

In the holy Scriptures we reade that the publike Ministers of the word, are to be the Administres of the Sacraments. For both our Sauour Christ commadeth his disciples: as to preach, so to Baptize<sup>a</sup>, and celebrate the Supper of the Lord<sup>b</sup>: and the Apostles, and other ministers in the purest times (whom the godly Ministers, and Preachers in these daies do succede) not onely did preach, but also Baptize<sup>c</sup>, and minister the Lords Supper<sup>d</sup>.

<sup>a</sup> Mat. 28. 19,  
<sup>b</sup> Luk 22. 19.  
<sup>c</sup> 1. Cor. 11. 24,  
<sup>d</sup> 25.  
<sup>e</sup> Act. 2. 38. 41  
8. 12, 13.  
10. 47.

And hereunto doe the Churches of God subscribe.

In saying that none may administer the Sacraments in the Congregation afore he be lawfully called, and sent thereunto, we thinke not (as some doe) that the very being of the Sacraments dependeth vpon this point. viz. whether the Baptizer, or giuer of the Bread, and wine be a minister, or no.

16. 32, 33.  
Ioh. 1. 25.  
1. Cor. 1. 14.  
16.  
<sup>d</sup> Act. 20. 7.  
1. Cor. 10. 16.  
<sup>e</sup> Conf. Helv.  
2. c. 18. Bo-  
hem. c. 9. Gal.  
ar. 25. 31.  
Aug. ar. 7.  
Witteemb ar.  
20. Suev. ar.  
13.

Neither is it the meaning of this article that priuately in houses, either lawfull ministers, vpon iust occasion, may not; or others, not of the ministers, vpon any occasion (in the peace of the Church) may administer the Sacraments,

*The Adversaries vnto this truth.*

<sup>f</sup> T. C. 1. rep.  
p. 113.

Hereby we declare our selues not to fauour the opinion, that publicly.

<sup>a</sup> Surius com.  
p. 237.

<sup>b</sup> Suruay of  
discap. 15. out  
of the Gene-  
ua lawes.

<sup>d</sup> Lear. disc.  
p. 17.

<sup>d</sup> Fruc. Ser. on  
Rom. 12. p. 40.

<sup>e</sup> The admini-  
stratio of the  
Sacraments  
ought to bee  
committed to  
none, but such  
as are prea-  
chers of the  
word, Lear.

disc. p. 60. If 15  
sacriledge to  
separate the

world (viz.  
Preaching)  
from the Sa-  
craments.

Ibid. The  
preaching of  
the word is  
the life of the  
Sacraments.

T. C. 1. rep.  
p. 125.

<sup>f</sup> The vn-  
changeable  
lawes of God  
be (saith T.

C.) that none minister the Sacraments, which doe not preach. T. C. 1. repl. p. 104. sec. 3.  
Where there is no Preacher of the word, there ought to be no minister of the Sacraments.  
Lear., disc. p. 42. & Iauel. phil. Ch. par. 5. fol. 559. <sup>h</sup> So in Netherland were children rebapti-  
zed, when the Duke of Alua there tyrannized. Trag. hist. of Antwerp. The like Rebapti-  
zation was vsed by the Papists at Tholouse, Towres, and other Cities in France, especial-  
ly an 1562. See the Chr. of France, i. D. Aug. ad Quodvult, c. 27. <sup>k</sup> Epiphani. hazel. 42.

Some may minister the Sacraments, which are not meere,ly, and full ministers of the word, and Sacraments; and so thinke both the Anabaptists, among whom, their King (when it was) after Supper tooke bread, and reaching it among the Communicants did say, Take, eat, & shew forth the Lords death; their Queene also reaching the Cuppe, said, Drinke yee, and shew forth the Lords death: and the Presbyterians at Geneua, where the Elder (a Lay-man) ministereth the Cup ordinarily at the Communion <sup>b</sup>. Some ministers (and namely the Puritane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine <sup>c</sup>, but in our Church (of England) the Doctor encroacheth vpon the office of the Pastor. For both indifferently doth teach, exhort, and minister the Sacraments <sup>d</sup>.

None though a lawfull Minister, may administer the Sacraments, which either is no preacher <sup>e</sup>, or when hee ministrerh them doth not preach; which be the errors of the Disciplinarians, or Puritanes.

Publickly and priuately, too the Sacraments of Baptisme may be administred by any man, yea by women, if necessitie doe vrgē. So hold the Papists. For saith Iauel <sup>g</sup>, in the time of necessity the minister of Baptisme is euery man, both male & female. A woman, be she yong or old, sacred or wicked. Eucry male that hath his wits, and is neither dumbe, nor so drunken, but that he can vtter the words: as well Pagan, Infidel, and heretike: the bad as the good, the Schismaticke, as the Catholike, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papists did rebaptize such children, as of the Protestant not lay-men, but ministers, had afore beene baptized <sup>h</sup>.

The priuate Baptisme by priuate persons was also taught long since both by the Marcionites, and Pepuzians <sup>i</sup>.

## 4. Proposition.

*There is a lawfull ministry in the Church.*

The proofoe from Gods word.

God, for the gathering, or erecting to himselfe, a Church out of mankind; and for the well governing of the same, from time to time hath vsed; yea, and also doth and to the end of the world, will vse the ministry of men lawfull called thereunto by men. A truth euident in the holy Scripture.

Iesus said vnto his Apostles, Goe, and teach all Nations, baptizing them, &c. and loe, I am with you alway, vnto the end of the world.

Christ gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and teachers; for the gathering together of the Saints, for the worke of the ministry, and for the edification of the body of Christ, till we all meete together (in the vnyty of faith, and knowledge of the Sonne of God) vnto a perfect man.

A truth also approoued by the Church.

*Aduersaries vnto this truth.*

Oppugners of this truth, are

First the Anabaptistickall Swermers, who both tearme all Ecclesiasticall men, The Diuels ministers; and also, as very wicked doe vtterly condemne the outward ministry of the word, and Sacraments.

And next the Brownists, who diuulge that in these daies: No ministers haue the calling, sending, or authority pertaining to a minister; and that, It will hardly be found in all the world, that any minister, is, or shall be lawfully called: such also bee the Barrowists which say, there is no ministry of the Gospell in all Europe.

<sup>a</sup> Math. 28. 20

<sup>b</sup> Eph. 4. 11,

12, 13.

<sup>c</sup> Conf. Helv.

1. ar. 15. & 2. c.

18. Boke. c. 8.

9. 14. Gal. ar.

25. 29, 30, 31.

Belg. ar. 30. 31

August. ar. 7.

Sax. ar. 11.

Witte. ar. 20.

Sue. ar. 13, 15.

<sup>a</sup> Althemar:

conciliar. Loc.

pugnan. lo.

191.

<sup>b</sup> R. H. on Psal

122.

<sup>c</sup> Bar. disc. o. p.

104.

## 5. Proposition.

*They are lawfull Ministers, which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.*

The prooffe from Gods word.

S. Paul in the beginning of his epistle unto the *Galathians*, giueth vs to obserue the diuers sending forth of men into the holy ministry whereof

<sup>a</sup> Ioh. 20. 21. Some are sent immediately from God himselfe. So sent was  
<sup>b</sup> Ioh. 1. 6. by God the Father, both Iesus Christ <sup>a</sup>, and *Iohn Baptist* <sup>b</sup>; by  
<sup>c</sup> Math. 10. 15. God the Sonne; in his state mortall the twelue Apostles <sup>c</sup>, in  
<sup>d</sup> Acts 9. 15. his state immortall, and glorious, S. Paul <sup>d</sup>.

This calling is speciall, and extraordinary: and the men so called were adorned with the gift of miracles commonly, as were Iesus Christ, and the Apostles; but not alwayes, for *Iohn Baptist* wrought none.

<sup>e</sup> Math. 28. 20. And they were also enioyned, for the most part, as the Apo-  
<sup>f</sup> Math. 15. 14. stles, to preach throughout the world<sup>e</sup>, howbeit our Sauour was limited <sup>f</sup>.

Some againe were sent of men: as they be, who are sent of men not authorized thereunto by the word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our daies be the Anabaptists, Family, Elders, and law-despising Brownists.

<sup>g</sup> Acts. 14. 23. And some lastly are by men sent, so in the primitiue Church  
<sup>h</sup> 1. Tim. 4. 14. by the Apostles, were Pastors, and Elders ordained <sup>g</sup>, who by  
<sup>i</sup> 1. Tim. 2. 5. the same authority ordained other Pastors, and teachers <sup>h</sup>.  
 Whence it is that the Church, as it hath bin, so it shall till the end of the world be provided for. They who are thus called haue power neither to worke miracles, as the Apostles had; nor to preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed euery man to his charge, which they must faithfully attend vpon; except vrgent occasi-

occasion doe enforce the contrary.

The calling of these men is rearm'd a generall calling, and it is the ordinary, and in these daies the lawfull calling, allowed by the word of God.

So reftifie with vs the true Churches else where in the world<sup>1</sup>.

*The aduersaries unto this truth.*

This truth hath many waies bin resisted. For there be which thinke, how in these daies there is no calling, but the extraordinary, or immediate calling from God, and not by men; as the Anabaptists, Familists, and Brownists: of whom afore.

The Papists albeit they allow the assertion: yet take they all ministers to be wolves, Hirelings, Lay-men, and Intruders, who are not sacrificing Priests, annoynted by some Antichristian Bishop of the Romish synagoue<sup>2</sup>.

Either all, or the most part of the ministers of England, saith *Howles*<sup>b</sup>, be meere Lay-men, and no Priests, and consequently haue no authority in these things. It is euident, &c. because they are not ordained by such a Bishop, and Priest, as the Catholike Church hath put in authority.

1 Conf. Helv.  
1 ar. 17. & 2. c.  
18. Bohem. c. 9  
Gal. ar. 31.  
Bel. ar. 31. Au  
gust. ar. 14.  
Wittem. ar. 21  
Suev. ar. 13.

<sup>a</sup>Concil. Trid  
less. 2. can. 7.  
<sup>b</sup>Howl. 7 real.

6. Proposition.

*Before Ministers are to be ordained, they are to be chosen, and called.*

*The prooffe from Gods word.*

Though it be in the power of them which haue authority in the Church to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: But they are both deliberately to chuse, and orderly to call such as they haue chosen.

This made the Apostles and Elders in the primitive Church straightly to charge, that suddenly hands should be laid on no man



<sup>a</sup> 1. Tim. 5. 22 man <sup>a</sup>.

To make a speciall choice of twaine, whereof one was to  
<sup>b</sup> Acts 1. 23. be elected into the place of *Judas* <sup>b</sup>.

By election to ordaine elders in euery Church, and by prayer and fasting to commend them to the Lord <sup>c</sup>, and by laying

<sup>c</sup> Acts 14. 23. on of hands to consecrate them <sup>d</sup>.

<sup>d</sup> 1. Tim. 4. 14 To describe who were to bee chosen, and called. For they are to bee Men, not Boyes nor women <sup>e</sup>, Men of good behaviour, not incontinent, nor giuen to wine, nor strikers, nor couetous <sup>f</sup>, not proud <sup>g</sup>, not froward nor irefull <sup>h</sup>, nor giuers of offence <sup>i</sup>, finally men of speciall gifts, apt to teach <sup>k</sup>, able to exhort <sup>l</sup>, wise, to diuide the word of God aright <sup>m</sup>, bold, to reprove <sup>n</sup>, willing to take paines <sup>o</sup>, watchfull, to oversee <sup>p</sup>, patient to suffer <sup>q</sup>, and constant, to endure all manner of afflictions <sup>r</sup>.

<sup>s</sup> Titus 1. 9.

<sup>t</sup> Math. 9. 38

<sup>u</sup> 2. Tim. 4. 2.

<sup>v</sup> Acts. 30. 18.

<sup>w</sup> Acts 5. 41.

<sup>x</sup> 2. Tim. 4. 7. 8.

<sup>y</sup> 2. Cor. 11. 23

<sup>z</sup> Conf. Helv.

<sup>aa</sup> 1. ar. 25. & 2. c.

<sup>ab</sup> 18. Bohe. c. 9.

<sup>ac</sup> Gal. artic. 13.

<sup>ad</sup> Belg. ar. 3. 1.

<sup>ae</sup> Aug. ar. 14.

<sup>af</sup> Wittemb. ar.

<sup>ag</sup> 20. Sue. ar. 13

<sup>ah</sup> Sigebert.

<sup>ai</sup> Liberus reru

<sup>aj</sup> Mosco. p.

<sup>ak</sup> 30. b.

<sup>al</sup> Coster. Enc.

<sup>am</sup> contro. v. c. 15.

<sup>an</sup> de cœl. sacer.

<sup>ao</sup> Test. Rhem.

<sup>ap</sup> an. 1. Tim. 5.

<sup>aq</sup> 2.

And this doe the Churches Protestant by their Confessions approve <sup>f</sup>.

*The errors and aduersaries vnto this truth.*

In error they remaine, who are of opinion, that

The due election, and calling of Ministers according to the word of God, is of no such necessitie to the making of Ministers: an erroneous fancy of the Anabaptists, and Family of Loue.

That women may be Deacons <sup>a</sup>, Elders, and Bishops: the former, the Acephalians; the latter, the Pepuzians did maintain.

A speciall care is not to be had both of the life and the learning of men; or that wicked men, of euill life; ignorant men, without learning; Asses, of no gifts, loiterers which doe no good; or fauourers of superstition, and idolatry, which doe great hurt, are to be admitted into the ministry.

They are causes, which indeed are none, to debarre men from the ecclesiasticall function, as if men haue beene twice married (an error of the Russes <sup>b</sup>) be married <sup>c</sup>, haue had certaine wiues <sup>d</sup>, haue not receiued the Sacrament of Confirmation

tion<sup>e</sup>, haue bene baptized of Heretikes<sup>f</sup>, these may not bee Priests, say the Papists; or if either they haue not been trained vp in the Family, or be not Elders in the said Family of looe<sup>g</sup>.

Conc. Trid.  
sess. 23. c. 4.  
f 1. quzst. 1.  
venum,  
s such ought  
not to busie  
themselves a-  
bout the  
word,  
H. N. docu-  
ment, sent. c. 3.  
sect. 1. and 1.  
Exhort. c. 16.  
sect. 16.

## 24. Article.

Of speaking in the Congregation in such a tongue as the people vnderstand not.

*It is a thing plainly repugnant to the word of God, and the custome of the primitive Church, to haue publike prayer in the Church, or to minister the Sacraments in a tongue not vnderstood of the people.*

### The Proposition.

*Publike prayer, and the Sacraments, must bee ministered in a tongue vnderstood of the common people.*

### The prooffe from Gods word.

**T**His assertion needeth small prooffe. For who so is perswaded (as all true Christians of vnderstanding, are) that what is done publikly in the Church by a strange language, not vnderstood of the people, profiteth not the Congregation<sup>a</sup>; edifieth not the weak<sup>b</sup>; instructeth not the ignorant<sup>c</sup>; inflameth not the zeale<sup>d</sup>; offendeth the hearers<sup>e</sup>; abuseth the people<sup>f</sup>; displeaseth God<sup>g</sup>; bringeth religion into contempt<sup>h</sup>; easily will thinke, that where the prayers be said, or the Sacraments administered in a tongue not vnderstood of the vulgar sort, neither is the word of God regarded, nor the custome of the purer, and primitive Church obserued.

<sup>a</sup> 1. Cor. 14. 6  
<sup>b</sup> 14.  
<sup>c</sup> 1b. 17. 26.  
<sup>d</sup> 1b. 14. 19.  
<sup>e</sup> 1b. v. 9.  
<sup>f</sup> 1b. 7. 11.  
<sup>g</sup> 1b. 11. 16.  
<sup>h</sup> Mat. 15. 8.  
1. Cor. 14.

This article no Church doth doubt of, and very many by their extant Confessions doe allow.

<sup>23.</sup>  
1. Conf. Hely.  
2. c. 22. Witt.  
c. 27. August.  
de Missa, ar. 20.  
Suev. c. 24.

### *Aduersaries vnto this truth.*

But there is nothing either so true, or apparant, which hath

T

by

by all men at any time bin acknowledged. So contrary to this truth.

<sup>a</sup> Epip. hær.  
19.

<sup>b</sup> D. Iren. l. 1.  
c. 8.

<sup>c</sup> An Gen-  
fræus aulæ  
Tur. l. 2.

<sup>d</sup> Magd. eccl.  
hist. Gen. 12.  
c. 5.

<sup>e</sup> Al. x. Guag.  
de relig. Moic.  
pag. 230.

<sup>f</sup> Test. Rhem.  
annot. p. 463.

<sup>g</sup> Test. Rhem.  
an. Mar. 2. 1. 6.

<sup>h</sup> Si quis dix-  
erit, lingua  
tantum vul-  
gari Missam  
celebrari de-  
bere anathe-  
ma sit.

Cont. Trid.  
sess. 22. cap. 7.

In old time the Offens made their praieris vnto God alwaies in a strange language, which they learned of *Elexu* their founder<sup>a</sup>, and the Marcosians, at the ministratation of Baptisme vsed certaine Hebrew words, not to edifie, but to terrifie and astonish the minds of the weake, and ignorant people<sup>b</sup>.

In these daies, the Turkes performe all their superstitions in the Arabian language, thinking it not onely vnmeete, but also an vlawfull thing for the common sort of persons, to vnderstand their Mahometane mysteries<sup>c</sup>.

The Iacobite Priests doe vse a tongue at their Church ministrations, and meetings, which the vulgar people cannot comprehend<sup>d</sup>.

The diuine Lyturgie among the Russians is compounded partly of the Greeke, and partly of the Sclavonian language<sup>e</sup>.

The Papists will haue all diuine Service, Prayers, and Sacraments, and that throughout the world, ministred onely in the Latine tongue, which but few men of the common people doe vnderstand: some of them holding, that it is not necessary that we vnderstand our praieris<sup>f</sup>, and that praieris, not vnderstood of the people, are acceptable to God<sup>g</sup>, and all of them maintaining that he is accursed, whosoever doth affirme, how the Masse ought to be celebrate onely in a vulgar tongue<sup>h</sup>.

## 25. Article.

### Of the Sacrament,

*Sacraments ordained of Christ be not onelie badges, or tokens of Christian mens profession: but rather they bee, certaine sure witnesses and effectuell signes of grace, and Gods good will toward vs, by which he doth worke innuissible in vs, and not onelie quicken but also strengthen and confirme our faith in him. There bee two Sacraments*

ments ordained of Christ our Lord in the Gospell, that is to say, Baptisme and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreame Vnction, are not to be counted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe, or ceremony ordained of God.

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." And in such onely, as worthily receiue the same, they haue a wholesome effect, or operation: but they that receiue them unworthily, purchase to themselves damnation, as Saint Paul saith.

### The Propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certaine sure witnesses, and effectuell signes of grace, and God his good will toward vs.

3. By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospell.

5. Confirmation.

6. Penance.

7. Orders,

8. Matrimonie.

9. Extreame unction.

} is no Sacrament.

10. The Sacraments are not to be abused, but rightly to be used of vs all.

II. All which receive the Sacrament, receive not there-  
withall the things signified by the Sacraments.

I. Proposition.

*The Sacraments ordained of Christ, be badges or tokens of our  
profession, which be Christians.*

The prooffe from Gods word:

**T**He Sacraments are badges or tokens both of Christians,  
and of Christianitie.

Of Christians. For by them are visibly discerned, the faith-  
full, from Pagans: and Christians from the Iewes, Turkes, and  
all prophane Atheists.

Of Christianitie. For, as Circumcision in the old Law, was a  
token how the corrupt, and carnall affections of the minde  
should be subdued; and that the Lord required not so much an  
outward of the body, as an inward circumcision of the heart  
so Baptisme telleth vs, that being once dead vnto sinne, wee  
are to liue vnto righteousness; that all we which haue bin bap-  
tized vnto Iesus Christ, haue bin baptized vnto his death, &c.  
and must walke in newnesse of life, &c. <sup>b</sup>, for we haue put on  
Christ, by Baptisme.

<sup>a</sup> Deut. 18. 16.

30. 5.

Ier. 4. 4.

A. 8. 7. 51.

Rom 12. 28.

Phil. 3. 3.

Coloss. 2. 11.

<sup>b</sup> Rom. 6. 3.

&c.

<sup>c</sup> Gal. 3. 26.

<sup>d</sup> 1. Cor. 5. 8.

<sup>e</sup> 1. Cor. 10.

7.

<sup>f</sup> Conf. Helv.

1. c. 29. & 2.

sr. 20. August.

sr. 13. Sax. 37.

13.

And as the Paschall Lambe was to the Iewes a token that  
the flight of sinne should alwayes bee fresh in memory; and  
that it should be celebrated, not with the old Leauen, neither  
in the Leauen of malicioufnes, but with the vneleavened bread  
of sinceritie and truth: so the participation of one Loafe, and  
of one Cuppe in the Lord his Supper, doth commend vnto our  
consideration a sweete concord; a brotherly vnanimitie; and a  
constant continuance in the true worship of God, without fa-  
uouring of Idolatry in any respect.

This doe the godly in any their Churches, and throughout  
the world both teach, and testifie.

*The adversaries unto this truth.*

Ungodly therefore and in a cursed state are they, which c<sup>a</sup> Magdeburg. quall other things with th<sup>e</sup> Sacraments to diserne Christians ee, hist. Cen. from Pagans. So the Iacobites imprint the signe of the Crosse 12.c.3. on their armes, foreheads, &c. to be knowne for Christians<sup>a</sup>, b Bulling. con. which contemne the Sacraments as of none account. So doe An. b. 1.3.c.4. the Anabaptists<sup>b</sup>. Althamar. concil. Lo.

There be (saith D. Saravia) which hold how the Sacraments were to bee administred onely at the first planting of the Church by the Apostles, and Euangelists: but doe not appertaine vnto vs in these daies<sup>c</sup>. It was also one of *Martho Ha-* mag. 10. 191. mants heresies that the Sacraments are not necessary in the D. Saravia. def. tract. dedi- Church of God<sup>d</sup>. ver. minist. gard. c. 14. c<sup>e</sup> Helingh, chr sol. 1209.

Which thinke the Sacraments are but onely ciuill, and ceremoniall badges of an outward Church; such generall bee all Atheists, and by pocrites, particularly, the Messalians<sup>e</sup>, and Family of Loue, who thinke that for obedience sake to magistrates the sacraments are to be receiued<sup>f</sup>, but are to none effect to the perfect ones in the Family<sup>g</sup>. c<sup>e</sup> Theodor. lib c. 9. c. 11. f<sup>e</sup> Pauterne of the pres. Tem. g Ramleis confess.

## 2. Proposition.

*The Sacraments be certaine sure witnessses, and effectuall signes of Grace, and God his good will towards vs.*

The prooffe from the word of God.

Infinitely doth God declare his vnspeakable, and incomprehensible good will to man-ward; yet in these daies by none outward things more notably, and effectually, than by the Sacraments, For

Of Baptisme saith Christ: He that beleeueth, and is baptized, shall be saued<sup>a</sup>, and Peter, Amend your liues, and be baptized euery one, &c. for the remission of sinnes<sup>b</sup>, and Paul, Husbands, loue your wiues, euen as Christ loued the Church, and



<sup>d</sup> Eph. 5. 25. gaue himselfe for it, that he might sanctifie it, and cleanse it by  
<sup>d</sup> Luk. 22. 19. the washing of water through the word, &c.

<sup>e</sup> 1. Co. 11. 24 And of the Lords supper saith our Saviour Christ, touching  
<sup>f</sup> Mat. 26. 28. the Bread, this is my body, which is given<sup>d</sup>, and broken for  
<sup>g</sup> Luke 22. 20. you<sup>e</sup>, and of the Cup, this is my blood of the new Testament,  
<sup>h</sup> 1. Cor. 10. 16, 17, &c. that is shed for many for the remission of sinnes.

<sup>i</sup> 2. Cor. 19. 20, 21 This truth doe the purer Churches of these dayes euery  
<sup>j</sup> Bohear. 11. 12 where acknowledge.

<sup>k</sup> 12. Gal. ar. 34

<sup>l</sup> 38. Belg. ar. 33

<sup>m</sup> 35. Aug. ar.

<sup>n</sup> 9. 13. Wittem.

<sup>o</sup> ar. 10. 19.

<sup>p</sup> See. ar. 16. 18.

<sup>q</sup> Concil. Trid.

<sup>r</sup> self. 7. can. 8.

<sup>s</sup> Concil. Flor.

<sup>t</sup> Bonavent. 1.

<sup>u</sup> 4. dist. 1. q. 5.

<sup>v</sup> Gab. Biel. 1. 4.

<sup>w</sup> dist. 1. q. 3.

### *The aduersaries unto this truth.*

Contrary hereunto the Papists erroneously doe hold, that

The Sacraments of the new Law doe conferre grace *ex o-*

*perce operato*;

The Sacraments of the old, and new Testament in this doe  
 differ, for that the sacraments of the old Testament did onely  
 shadow forth saluation, but the sacraments of the newe did  
 conferre, and worke saluation<sup>b</sup>, and doe iustifie (not onely fig-  
 nifie God his good will toward vs) by reason of the worke  
 done, which is the outward sacraments.

### 3. Proposition.

*By the Sacraments God doth quicken, strengthen, and confirme  
 our faith in him.*

The prooffe from Gods word.

<sup>a</sup> Acts 2. 38.

<sup>b</sup> Eph. 5. 25.

<sup>c</sup> 36.

Be baptized euery one of you in the Name of Iesus Christ  
 for the remission of your sinnes, and ye shall receiue the gift  
 of the holy Ghost, saith S. Peter.

Christ he gaue himselfe for the Church, that he might san-  
 ctifie it, and cleanse it by the washing of water through the  
 word<sup>b</sup>.

<sup>d</sup> 2. Cor. 10. 19

The cup of blessing which we blesse, is it not the communi-  
 on of the blood of Christ? The bread which we breake is it  
 not the communion of the body of Christ? saith Saint Paul.

The

The same is affirmed by the reformed Churches<sup>d</sup>.

Howbeit this Faith is not necessarily tyed vnto the visible signes, and sacraments. For

Without the sacraments many haue liued, and dyed, who pleased God, and are no doubt sau'd, either in respect of their owne faith (as we are to thinke of all the godly, both men who were borne, and dyed afore the institution of Circumcision, in the wilderness, and in the time of grace, &c. yet by some extremity, could not receiue the seale of the couenant) and women, who afore, and vnder the lawe, for many yeares, were partakers for no sacrament, and neuer of one sacrament (or that they be heires of the promise.

Some haue faith for they receiue any of the sacraments.

So had *Abraham*<sup>e</sup>, the Iewes, vnto whom *Peter* preached<sup>f</sup>, the Samaritanes<sup>g</sup>, the Eunuch<sup>h</sup>; *Cornelius* the Centurion: and haue the godly of discretion wherefoeuer not yet baptized.

Some neither afore, nor at the instant, nor yet afterward, though daily they receiue the sacraments, will haue faith; such are like vnto *Iudas*<sup>k</sup>, *Ananias* and *Sapphira*<sup>l</sup>, *Simon Magnus*<sup>m</sup>, the old *Israelites*<sup>n</sup>, and the wicked *Corinthians*<sup>o</sup>.

In some the sacraments doe effectuall worke in proceesse of time, by the helpe of Gods word read or preached, which engendreth faith<sup>p</sup>, such is the estate principally of Infants elected vnto life, and saluation, an encreasing in yeares.

*The aduersaries vnto this truth.*

Therefore doe they erre, which teach or hold, that

They neuer goe to heauen which die without the seales of the couenant: so thinke the Papists of Infants which dye vn- baptized.

They are damned (though they receiue the sacraments,) that will not receiue them after the receiued, and appointed manner of the Church of Rome<sup>b</sup>.

There is no way of saluation but by faith<sup>c</sup>, hereby excluding infinite soules from the kingdome of heauen, which depart from this world before they doe beleuee.

<sup>d</sup> Conf. Helv.

<sup>e</sup> ar. 31. & 2. c.

19. 30. 21. Basil

ar. 6. Bohem. c

11. 12. Gal. ar.

34. Belg. ar. 33

34. Aug. ar. 10

13. Saxon. ar.

13. Sue. c. 171

<sup>e</sup> Rom. 49. 10.

<sup>f</sup> Acts 2. 41.

<sup>g</sup> Acts 8. 12.

<sup>h</sup> Acts 8. 37.

<sup>i</sup> Acts 10. 47.

<sup>k</sup> Ioh 12. 26.

<sup>l</sup> Acts 5.

<sup>m</sup> Acts 8. 13.

<sup>n</sup> 1. Cor. 10. 5.

<sup>o</sup> 1. Cor. 11. 29

<sup>p</sup> Rom. 10. 14.

<sup>a</sup> Isuch Phil.

Cher. 2. 4. de

felicit. Chr. c. 3

& Tigner. in

stitut. Theol. c

16. sc. 4. &

Spec. pe. egr.

quæst. dec. 1. c

3. q. 5.

<sup>b</sup> Concil. Trid

sess. 7. c. 13.

<sup>c</sup> Lear. disc.

<sup>d</sup> Test. Rhem. None beleue but such as are baptized, say the Papists <sup>a</sup>, as  
 an. Gal. 3. 27. heare the word of God preached, say the Puritanes <sup>c</sup>.  
<sup>e</sup> Lear. disc. p. The Sacraments giue grace *ex opere operato* <sup>f</sup>, and bring faith  
<sup>3.</sup> Test. Rhem. *ex opere operato* <sup>g</sup>.  
 an. mar. p. 337. The Sacrament of Baptisme is cause of the saluation of In-  
 s. ibid. an. mar. fants <sup>h</sup>.  
 p. 391.  
 h. Ibid. an. 1.  
 Pet. v. 21.

## 4. Proposition.

*Christ hath ordained but two Sacraments in his Gospell.*

## The prooffe from Gods word.

A Sacrament, according to the etymologie of the word (as the Schoolemen doe write) is a signe of an holy thing, which beeing true, then haue there, bin, and still are, by so many about either two, or seuen Sacraments, as there bee, and haue beene, about two or seauen things, which are signes of sacred and holy things.

But according to the nature thereof, a sacrament is a covenant of God his fauour to man-ward, confirmed by some outward signe, or seale instituted by himselfe: which also hath bin sometimes speciall either to some men, and that extraordinarily by things naturall sometimes, as the tree of life was to *Adam* <sup>a</sup>, and the Rainebow to *Noah* <sup>b</sup>, and sometimes by things supernaturall, as the smoaking furnace was to *Abraham* <sup>c</sup>, the Fleece of wooll, to *Gedeon* <sup>d</sup>, and the Diall, to *Ezekiah* <sup>e</sup>, or to some Nation, as the Sacrifices, Circumcision, and the Paschall Lambe was to the Iewes.

And sometimes generall to the whole Church militant, and ordinary, as in the time of the Gospell. And then a Sacrament is defined to be a ceremony ordayned immediately by Christ himselfe, who by some earthly, and outward element, doth promise euerlasting fauour, and felicity to such, as with true faith, and repentance, doe receiue the same. And such Sacraments in the new Testament we finde onely to be Baptisme <sup>f</sup>, and

<sup>a</sup> Gen. 3. 3.<sup>b</sup> Gen. 9. 12.<sup>c</sup> Gen. 15. 17, 18.<sup>d</sup> Iudg. 6. 37.<sup>e</sup> 2. King. 20. 7.<sup>f</sup> 1. Cor. 11. 23.

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1. Cor. 11. 23.

1. Cor. 11. 23.

and the Lords Supper.

This is the iudgement also of the Churches Protestant.

*Errors and aduersaries unto this truth.*

In a contrary opinion are diuers, and namely

The Iewes, and Turkes: for they deny all the Sacraments of the Church, as we doe hold them.

The Eutychites, who say that prayer onely, and not the Sacraments, are to be vsed.

The Schwenkfeldians, who contemne not onely the word preached, but the Sacraments also, as superfluous, depending wholly vpon reuelations.

The Bannistarians, who thinke there will be a time, and that in this world, when we shall need no Sacraments.

The Papists, who publish

That wee leaue out no lesse then sixe of the seuen Sacraments.

How there be seuen Sacraments of the new Testament.

That hee is accursed that shall say there be either moe, or fewer then seuen Sacraments: or that any of them is not verily, and properly a Sacrament: or that they be not, all seuen instituted of Christ himselfe.

That there are seuen Sacraments, whereof two are voluntary, and at the discretion of men to be taken, or not, as Matrimony, and holy Orders; and five are necessary, and must be taken; and of these five, three to wit, Baptisme, Confirmation, and Orders, are but once to be taken, because they imprint an indeleble Character in the soule of the receiuers: and foure be reiterable, and may often be receiued, as the Sacrament Eucharisticall, Matrimony, Penance, and extreme Vnction, because at their first ministratiō they leaue in the soule no indeleble Character.

### 5. Proposition.

*Confirmation is no Sacrament.*

V

Touching

8 Luk. 22. 19.

Ioh. 6. 53.

1. Cor. 11. 24.

h Conf. Helv.

2. ar. 20. & 2.

c. 19. Basil. ar.

5. sect. 2. Gal.

ar. 35. Belg.

ar. 33. Saxon.

ar. 12. Suev.

ar. 16.

a Theodoret,

b Vnfold of  
vntruths.

c Howlet  
read 7.

d Carech, Ca-  
nif Vaux,

e Test. Rhem.  
an. Iam. 5. 24.  
Concil. Trid.  
sess. 7. cap. 1.

f Stella Cle-  
ricorum,

Touching Confirmation, the sentence, and iudgement of the true Church is that rightly vsed, as it was in the primitiue Church, it is no Sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancie had receiued the Sacrament of Baptisme, and were then, being of good discretion, able to yeeld an account of their belcefe, and to testifie with their owne mouthes what their Sureties in their names had promised at their Baptisme: which confession being made, and a promise of perseuerance in the Faith by them giuen, the Bishop by sound doctrine, graue aduice, and godly exhortations, confirmed them in that good profession: and laying his hands vpon them, prayed for the increase of Gods gifts, and graces in their minds.

The Popish confirmation all Churches of God with vs vtterly doe dislike, as no Sacrament at all, instituted by Christ.

<sup>a</sup> Conf. Sax-  
on. ar. 19.  
Wittemb. c.

11.  
See the Prop.  
immediatly  
precedent.

*Errors and aduersaries vnto this truth.*

Contrariwise the synagogue of Rome teacheth that Confirmation is a Sacrament, whereby the grace that was giuen in Baptisme is confirmed, and made strong by the seuen gifts of the holy Ghost.

Of which their Confirmation they giue vs foure things principally to obserue, viz.

1. The substance, or matter, which is holy *Chrisme consecr.* (as they say) and made of Oyle olive, and Bawline consecrated by a Bishop.

See Canif.  
catech. chap.  
4

2. The forme, and manner of ministring the same, consisting of the words of the Bishop, which are, I signe thee with the signe of the Crosse; and confirme thee with the Chrisme of saluation, in the name of the Father, &c. and of the actions both of a Godfather, or Godmother, already confirmed, holding vp the childe to the Bishop: and of the Bishop, first crossing him which is to be confirmed on the forehead, with oyle, and next, striking the partie confirmed, on the care.

3. The

3. The minister, who must be a Bishop, and none inferiour Minister<sup>a</sup>.

4. The effect, or effects rather. For by Confirmation they say that

Sinnes are pardoned, and remitted,

The grace of Baptisme is made perfect.

Such become men in Christ, who afore were children.

Grace is giuen boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is giuen to the full.

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine do they deliuer. For

It is an error that confirmation is a Sacrament; because it hath no institution from God, which is necessarie to all, & euery sacrament, inasmuch as a sacrament cannot be ordained but by God onely, euen as the Papists themselves doe confesse.

<sup>a</sup> Nunquam erit Christianus, nisi in Confirmatione Episcopali fuerit confirmatus. De consecra. Dist. 5. cap. & leuni.

<sup>b</sup> Catech. Triden. tit. de Confir.

To say that popish Confirmation is grounded vpon Gods word, is to speake foule vntruthes. For in the Scripture there is mention, neither of the matter, that it must be Chrisme, and that made of oyle oliue, and Bawme, and the same consecrated of a Bishop; nor of the forme that either a Bishop must signe the party to be baptized, with the signe of the Crosse; or that a Godfather, &c. must be thereat; nor of the Minister, that of necessitie he must be a Bishop, that is to confirme: nor of the effects, that thereby sinnes are pardoned, and released, and Baptisme consummated, and made perfect.

It is an error to say, there is any other oymment giuen to the strengthening of the Church Militant, besides the holy Ghost. 1. Ier. 2. 27.

It is an error to maintaine that any Bishop can giue heauenly graces to any creature.

It is an error to ascribe saluation vnto Chrisme, and not onely vnto Christ.

It saouureth of Donatisme to measure the dignitie of the Sacraments by the worthinesse of the Ministers.

It is an error to say, that men cannot be perfect Christians



without Popish Confirmation.

It is an error that by Confirmation the holy Ghost is given to the full.

### 6. Proposition.

*Penance is no Sacrament.*

Touching penance the Papiſts doe publiſh foure things to be noted, whereof none of them is truly grounded vpon the word of God.

Canis. Catec.  
cap. 4. Catech.  
Trid. de poen.

First the matter, which they doe ſay is partly the actions of the person penitent, which are ſufficient contrition of his heart: perfect Confeſſion of all his finnes, and that in particular, with all the circumſtances, as of time, place, &c. and ſatisfaction by deeds, which maketh an amends for all his offences: and partly the abſolution of the Priſt.

Secondly, the Forme, which in the Priſt is the words of Abſolution, which he vttereth ouer the ſinner: in the person penitent, it is his kneeling downe at the Priſts ſeete; his making the ſigne of the Croſſe vpon his breaſt; and his ſaying, Benedicite, to his ghosly Father. The Priſt (ſay they) beareth the person of God, and is the lawfull Iudge ouer the penitent, and may both abſolve from the guilt of ſinne, and inflict a puniſhment according to the offence.

Thirdly, the miniſter, who ordinarily is the Curate of euery pariſh; but extraordinarily, and in the time of great neceſſitie, or by licence, is any Priſt. And yet ſome finnes are ſo grieuous, as none may abſolve but either the Biſhop, or his Penitentiarie, as the crime of Inceſt, breaking of vowes, Church-robbing, Herſie, adultery: and ſome againe none remit, nor pardon but the Pope onely, or his Legate, as burning of Churches: violent ſtriking a Priſt; counterfeiting of the Popes Bulles, &c.

Fourthly, and laſt of all, the effect. Hereby they ſay the penitent ſinner is purged, abſolved, and made as cleane from all ſinne, as when he was newly baptizd, and beſides enriched with

with Spirituall gifts, and graces.

Th. consideration hereof hath mooved, besides the Church of England, all other Churches reformed to shew their detestation of this new Sacrament, as hauing no warrant from Gods word<sup>a</sup>.

The blasphemies are outrageous, and the errors many, and monstrous comprised in this doctrine of Popish penance. For neither can the matter of this their Sacrament, nor the forme, nor the minister, nor the effect bee drawne from the word of God.

They say penance is a sacrament, and yet can they shew no element it hath to make it a sacrament.

Their Contrition is against the truth: For no man is, or can be sufficiently contrite of his sinnes.

To confesse all sinnes, and that one after another with all circumstances vnto a Priest, as it is vnpossible: so it is neuer enioyned by God, nor hath euer beene practised by any of Gods Saints.

That any man in any measure can satisfie for his sinnes, it is blasphemy to say, and against the merits of Christ. And yet doe the Papists teach it, as also that one man may satisfie for another.

An vntruth is it, that any Priest, Bishop, or Pope, hath power at his will to forgiue sinnes; or can enioyne any punishment that can make an amends vnto God for the last offence.

If penance purge men, and make them cleane from all sin, then is there a time and that very often in this life, where men in this life be perfect: which tendeth greatly to the error of the Catharans, Donatists, and Pelagians.

The doctrine of the Papists, that such persons as willingly depart out of this world without their Shrift, are damned, is damnable doctrine, and to be eschewed: and yet is it dispersed euery where in their bookes<sup>\*</sup>.

<sup>a</sup> Conf. Helv.  
1. cap. 14.  
19. Bohem. c.  
4. August. ar.  
3. 11. 12.  
Saxon. ar. 16.  
17. Wittemb.  
ar. 13. 15. Sue  
20.

Test Rhem.  
in Colof. 1. 24

<sup>\*</sup> Vaux catech  
c. 4. Catech.  
Trid. en. de.  
p. cent. Test.  
Rhemi. annot  
Math 12. 31.  
Hils quatron.  
1. 2. 3. p. 65  
Pel. de. Setor  
meth. confess.  
par. 4. p. 156. a

## 7. Proposition.

*Orders is no Sacrament.*

& The Church of England, and of other places reformed doe acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a sacrament, none but disordered Papists will say: and yet they obserue none order in speaking of the same. For among

*Causil, Catech them*

Some doe make seauen orders: whereof some they call inferior, and some superior: the inferior be the orders first of Porters, whose office is to keepe the doore: to expell the wicked and to let in the faithfull; next, Exorcists, or Coniurers, which haue power to expell the deuils: thirdly, Lectors, or Readers, who are to reade Lessons, and books in the Church: & Fourthly, Acolytes, or Candlebearers, whose office is to beare Cruets to the altar, with wine and water; and to carrie about Candles and Tapers.

The superior is the order of Subdeacons, Deacons, and of Priests. The subdeacons are to read the Epistle at seruice time, to prepare necessities for ministrations; & to assist the Priest in ministrations. The Deacons duty is to reade the Gospell, and also to assist the Priest in ministrations. The Priest his part, and offices is, to minister sacraments, that is to say Baptisme, Penance, the eucharist, and to sacrifice for the quick and the dead, Annoying of the sicke, and Matrimony.

Others, numbring the seuen sacraments, doe quite ouerpasse in silence, the sacrament of Order, and in place thereof mention the sacrament of Priesthood, as *Vaux*; of Bishopdome, as *Hug the Cardinall*; of Archbishopdome, as *W. Paris*.

<sup>d</sup> lib. 4. dist.

24. cap. 1.

<sup>e</sup> Test. Rhem.

annot. marg. p.

572.

<sup>f</sup> Ibid. annot.

Luke, 22. 19.

These seuen Orders, say some Papists, as *Lombard*<sup>d</sup>, are seuen sacraments: which added to the other fixe, make 13. sacraments: and are from Christ, and his Apostles time<sup>e</sup>, yea were instituted euen by Christ himselfe<sup>f</sup>.

Which their assertions are besides the word of God. For in the holy Scripture,

Where can it be scene that either orders, as some can make

one

one, or seuen Sacraments; or Priesthood, as others thinke, is a Sacrament? what element hath it? what forme? what promise? what institution from Christ?

Where can any of those hidious titles of *Porter*, *Exorcist*, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselves doe write, that all inferior orders are not grounded vpon Scripture, but some of them come by tradition<sup>s</sup>. And *Peter Lombard* saith plainly, that five of the seauen orders, neither can be read in the word of God; nor yet were heard of in the primitiue Church<sup>h</sup>.

<sup>s</sup> Maioran. clyp. milir. eccles. lib. 1. cap. 9. <sup>h</sup> Lomb. lib. 4. dist. 24.

Where is it appointed to the ministers of the newe Testament onely to minister sacraments? or to minister moe then two, viz. Baptisme and the Lords supper?

By what one place of scripture haue Priests authority to offer sacrifice, and that for the quicke, and the dead also?

Where without extreame blasphemy can they shew that our S. Christ was a *Porter*, an *Exorcist*, an *Acolyte*, &c. and not alwaies in his Church, a *King*, a *Prophet*, and a *Priest*?

### 8. Proposition.

*Matrimony is a no Sacrament.*

Matrimony is a state of life, holy, and honourable among all men<sup>a</sup>. Howbeit to say that the same is a sacrament, instituted and that by Christ, as the Papists doe<sup>b</sup>, we cannot bee endued, and that for diuerse reasons.

For marriage or the wedded state, was neuer commanded by God to be taken for a sacrament.

Againe, it hath neither outward element; nor prescribed forme; nor promise of saluation, as a sacrament should, and Baptisme, and the Lords supper haue.

Besides, matrimony may be entred into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the sacraments, if we may come by them.

<sup>a</sup> Heb. 12. 4. <sup>b</sup> Concil. Trid. Sess. 7. cap. 1. Test. Rhem. annot. ephes. 5. 32. Catech. Vaur. Canis.

More-

c Gen 24.  
 Math. 19. 6.  
 5. 6.  
 d Conf. Helv  
 1. ar. 20. 37 &  
 2. c. 19. 19.  
 Basil ar. 1. Bo-  
 hem. c. 9.  
 Gal. 1. 24. 35  
 Belg. ar. 33.  
 August ar. 25.  
 6. Saxon. ar.  
 12. 18. Wit-  
 temb. c. 21. 26  
 Sue. c. 12. 15.  
 e D. Heron.  
 aduers. Vigil.  
 f c. 1. Epiphan.  
 Tertul. con-  
 tra Mar. lib. 4.  
 h Epiphan.  
 i Euseb.  
 k D. August. de  
 hzref.  
 l Ibid. August.  
 m Epiphan.  
 n D. August. de  
 hzref.  
 o D. Origen.  
 in Luke, hom.  
 19.  
 p Tertul. lib.  
 de monog.  
 q Test. Rhem.  
 annot.  
 1. Tim. 3. 2.  
 See more af-  
 terward, art.  
 32 r Per,  
 Lombard, lib.  
 4. dist. 42.

Moreover Matrimony was ordained euen by God himselve  
 in the time of mans innocency<sup>c</sup>; but the sacraments of the  
 new Testament were instituted by Christ.

Finally, it was no sacrament to the Fathers afore and in  
 the time of the law; and therefore is no sacrament to vs.

Hereunto subscribe the Churches of God else where<sup>a</sup>, all of  
 vs opposing our selues against the manifold aduersaries of this  
 truth: whereof

Some haue too highly conceiued of the wedded state; such  
 are the Papiſts, when they will haue it to be a sacrament, as  
 hath bin said; and such were the Vigilantian Bishops, who  
 would take no men into the Clergy, except they would bee  
 married first<sup>e</sup>;

Others againe too basely, and badly thinke of Matrimony,  
 defending (some of them,) how it is not meete that any man  
 or woman should marry at all; such were the Gnostickes<sup>f</sup> the,  
 Marcionites<sup>g</sup>, the Tatians<sup>h</sup>, the Montanists<sup>i</sup>; The Manichies<sup>k</sup>,  
 the Hieracites<sup>l</sup>, and the Apostolicks<sup>m</sup>.

That any man, or woman should twice marry, the husband  
 or wife being dead; of this minde were the Catharans<sup>n</sup>, Ori-  
 gen<sup>o</sup>, and Tertullian<sup>p</sup>.

That some kinde of persons should euer marry, as namely  
 those which haue taken holy Orders<sup>q</sup>, or be of spirituall kin-  
 dred<sup>r</sup>, these errors the Papiſts doe hold.

Lastly, that any persons, should be married but by popish  
 priests; thinking all those men and women not lawfully marri-  
 ed, which are coupled together by protestant ministers: and  
 therefore haue new married such persons. So did the Papiſts  
 both in the low countries<sup>s</sup>, and in France<sup>t</sup>.

### 3. Proposition.

*Extreame unction is no Sacrament.*

By spirituall kindred which is betweene the party that is baptized, or confirmed, and his  
 Godfathers and Godmothers, and also betweene the Godfather, or Godmother, and the  
 parents of the child baptized, or confirmed (matrimony may not be either contracted,  
 or continued.) Camf. catech. c. 4. Supplic of the Pr of Orange vnto K. Philip. Calvin.  
 epist. fol. 266. and Chron. of France.

The Papists doe take Anointing of the sicke (which they call extreame Vnction) for a Sacrament, whereof (as they write.)

The matter is oyle hallowed by a Bishop; wherewith the sicke person is annoyed vpon the eyes, Eares, Mouth, Nose, Hands, and Feete.

The Forme is the words, which the Priest speaketh, when he doth annoint the sicke person in the foresaid places, saying: By this Oyle God forgieue thee thy finnes, which thou hast committed by thine Eyes, Nose, Eares, and Mouth, by thine Hands, and by thy Feet: all the Angels, Archangels, Patriarches, Prophets, Apostles, Euangelists, Martyrs, Confessours, Virgins, Widdowes, Infants, heale thee.

The Minister thereof vsually is a Priest; but may be any other Christian.

The effect of annoyling is to purge, and put away veniall finnes, committed by mispending of our senses; as also finnes forgotten.

In this Antichristian doctrine many errors bee contained. For

In respect of the matter, the Papists make of greasie matter, a spirituall oyntment; whereas there is none oyntment spirituall but the holy Ghost.

In respect of the forme, the onely propitiator, and mediator betweene God and man, Christ Iesus is blasphemed; and the merit, and power of his death, ascribed vnto greasie oyle. Besides, Christ is not acknowledged for the onely Sauiour of mankind, and Phisitian of our soules; but other Phisitians be called vpon besides him.

In respect of the minister, they hold how any man hath power to forgieue finnes which belongeth vnto God alone: also, that other men, yea women (and not the ministers of the word onely) may be Ministers of the Sacraments.

In respect of the effect, they teach vs (which is vtterly untrue) that neither all finnes be mortall; nor that Christ hath cleansed such as be his from all their finnes, by his precious blood.



## 10. Proposition.

*The Sacraments are not to be abused, but rightly to bee used of us all.*

The prooffe from Gods word.

In the word of God the right vse of the Sacraments, and the ends of their institution are evidently set downe. For

Concerning Baptisme, Christ he saith, Teach all nations, baptizing them, &c.<sup>a</sup>. Hee that shall beleuee, and bee baptized, shall be saued<sup>b</sup>.

Touching the Lords Supper, saith our Sauour, of the Bread, take eate, &c. and of the Cup, Drinke ye all of it<sup>c</sup>, and S. Paul, The cup of blessing, which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ<sup>a</sup>?

This truth doe the Churches reformed by their Confessions subscribe vnto<sup>e</sup>.

*The errors and aduersaries vnto this truth.*

Then greatly doe they sinne who either doe not vse the Sacraments at all, as doe the Scwensfeldians<sup>a</sup>, or minister them but vnto whom they list; so is Baptisme of the Seruetians<sup>b</sup>, and Anabaptists<sup>c</sup>, ministred only vnto elder persons, and denied vnto Infants; and so is the same Sacrament, of the Marcionites, ministred vnto single persons, but denied vnto married folkes<sup>d</sup>; or doe abuse them.

So abused is baptisme by them who baptize things without reason, yea sometimes without life, or sense: so haue the Papists baptized both Bels, and Babels, as the great Bell of S. Iohn de Lateran at Rome, by Pope Iohn the 14. who named it Iohn after his owne name<sup>e</sup>, and the great Bell of Christ Church in Oxford, which D. Tresham the Vicechancellor, named Mary<sup>f</sup>, Babels, as the Duke of Aluas chiefe Standard which hee vsed in

<sup>a</sup> Math. 28. 29

<sup>b</sup> Mat. 16. 16

<sup>c</sup> Math. 26.

26. 27.

<sup>d</sup> 1. Cor. 10.

16.

<sup>e</sup> Conf. Helv.

1. ar. 22 & 2.

c. 10, 21. Bo-

hem c. 11, 13.

Gal. ar. 35. 38.

Belg. ar. 34. 35

Aug. ar. 2. 9.

Sax. ar. 13. 15.

Wittemb. c. 10

19. Suev. c. 13

18.

<sup>a</sup> See in this

art. prop. 1.

<sup>b</sup> Calum. epi.

pl. 118.

<sup>c</sup> Sleidan.

commen. li. 6.

<sup>d</sup> Tert. contra

Marcion. lib.

1. & 4.

<sup>e</sup> Cypr. Vale-

ra of the Pope

&c. p. 55.

<sup>f</sup> D. Humfre.

in vita Iuelli.

p. 81.

in the Lowe counrries, was baptized by *Pius Quintus*. Ann. 1568. and called *Margaret* by the said Pope<sup>e</sup>, and so the Cathaphrygians baptized the dead bodies of men<sup>h</sup>.

Againe Baptisme was abused by the Marcionites, when they baptized the liuing for the dead<sup>i</sup>, also by the Nouatians<sup>k</sup>, and Papists<sup>l</sup>, when they rebaptized infants afore baptized as they tearmed them by Heretikes.

And so abused was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whose manner was to thrust the Sacrament into the mouthes of dead men<sup>m</sup>, and is by the Papists, whose guise is to vse it magically, as a salue against bodily sicknesse, and aduersitie: also to carry the same about pompously, and superstitiously in the open streetes, to be adored of the beholders.

<sup>g</sup> D. Morison. de deprau. Rel. Orig. pag 24.  
<sup>h</sup> Philastrius, i Tert. contra Mar. lib. 4.  
<sup>k</sup> D. Cypr. ad Iulian.  
<sup>l</sup> Sue. ar. 23.  
<sup>m</sup> Conc. Carthag. 3. can. 6.  
<sup>n</sup> Art. of the peace between Spaine and Eng. ar. 1. 1604. ar. 2. concer. a monder. See more in the Art of Bap. the L. Supper, also ar. 28. prop. 5.

# 11. Proposition.

*All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.*

The prooffe from Gods word.

We reade in the holy Scripture; that

Some persons do receiue the sacraments, and the things signified by the sacraments, which are the remission of sinnes, and other spirituall graces from God: and so receiued was the sacrament of Baptisme, of *Cornelius*<sup>a</sup>, and the Lords Supper, of the good disciples<sup>b</sup>, and the godly Corinthians<sup>c</sup>.

Some againe receiue the sacraments, but not the things by them signified; so receiued was Baptisme of *Simon Magus*<sup>d</sup>, and the Lords Supper of *Iudas*<sup>e</sup>, and so receiue the Atheists<sup>f</sup>, Libertines, and impenitent persons<sup>g</sup>.

And some receiue not the sacraments at all, and yet are partakers of the things by the sacraments signified: such a communicant was the Thiefe vpon the Crosse<sup>g</sup>.

<sup>a</sup> Act. 10. 47.  
<sup>b</sup> Mar. 28.  
<sup>c</sup> 26. &c.  
<sup>d</sup> Ioh. 13. 22.  
<sup>e</sup> Act. 8. 13.  
<sup>f</sup> Ioh. 13. 26.  
<sup>g</sup> 1. Cor. 11. 27. &c.  
<sup>h</sup> Luk. 23.

This maketh vs to conceiue well both of those men, and women, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christian parents, which depart this world vn baptized.

Furthermore, it is apparant, how

Saluation is promised to such as are baptized, yet not simply in respect of their baptisme, but if they doe beleue<sup>n</sup>.

<sup>h</sup> Mar. 16. 16.

<sup>i</sup> 1. Cor. 11. 27

<sup>k</sup> Conf. Helv.

<sup>l</sup> 1. ar. 20. and

<sup>m</sup> 2. cap. 19. 21.

<sup>n</sup> Ba sil. ar. 6.

<sup>o</sup> Bohem. c. 11.

<sup>p</sup> 13 Gal. ar. 24.

<sup>q</sup> 36, 37. Belg.

<sup>r</sup> 25. 33. 35.

<sup>s</sup> August. ar. 3.

<sup>t</sup> 13. Saxon ar.

<sup>u</sup> 13, 14 Wit-

<sup>v</sup> temb. c. 10.

<sup>w</sup> Suet. c. 17.

<sup>x</sup> Test. Rhem.

<sup>y</sup> annot. 1. Pet.

<sup>z</sup> 3. 21.

<sup>a</sup> Ibid. annot.

<sup>b</sup> marg. pag.

<sup>c</sup> 357.

Againe, *S. Paul* saith, whosoever shall eate the bread, or drinke the cup of the Lord

Vnworthily, shall bee guilty of the body, and blood of Christ.

And this the purer Churches euery where doe acknowledge.

*The aduersaries vnto this truth.*

The Papiſts therefore be in a wrong opinion, which deliuer that

The Sacraments are not onely Seales, but also causes of grace; and

The Sacraments doe giue grace euen because they be deliuered and receiued, *ex opere operato*.

## 26. Article.

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

*Although in the visible Church the euill bee euery mingled with the good, and sometime the euill haue chiefe authoritie in the ministration of the word, and Sacraments: yet forasmuch as they do not the same in their owne name but in Christs, and doe minister by his commission, and authoritie, we may use their ministerie, both in bearing the word*

of God, and in the receiuing the sacraments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished from such as by faith and rightly, doe receiue the Sacraments ministred vnto them, which are effectuall, because of Christs institution: and promise, although they be ministred by euill men.

Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of euill ministers: and that they be accused by those that haue knowledge of their offences, and finally, being found guilty, by iust iudgement be deposed.

*The Propositions.*

1. The effect of the word, and Sacraments, is not hindred by the badnes of ministers.

2. Euill Ministers are to be searched out, conuicted, and deposed, but orderly, and by the discipline of the Church.

*1. Proposition.*

*The effect of the word, and Sacraments, is not hindered by the badnesse of Ministers.*

*The prooffe from Gods word.*

**O**F the ministers ecclesiasticall the Church is to coneeiue neither to sinisterly, as though their vnworthines could make the word, and Sacraments the lesse effectuall to such as worthily doe heare, and receiue them: nor on the other side too highly, as if the dignity of their calling were cause good enough, that what they doe, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharisees sit-

<sup>a</sup> Math. 1, 23. 1. ting in *Moses* chaire <sup>a</sup>, and preaching Christ, though through  
<sup>b</sup> Phil. 1, 15. enuy, strife, and contention <sup>b</sup>, are to be heard; and many admi-  
<sup>c</sup> 1. Cor. 4, 1. nister the sacraments; as did the ordinary Priests among the  
<sup>d</sup> 1. Cor. 3, 9. Iewes, whereof very many, both afore, and after that our Savi-  
<sup>e</sup> Conf. Helv. our came into the world, were most wicked men: and the best  
<sup>f</sup> 1. ar. 15, 20. are but the ministers of God <sup>c</sup>, and Gods labourers <sup>d</sup>.  
<sup>g</sup> 22, Helv. 2, 1. Also the purer Churches beare witnesse hereunto <sup>e</sup>.  
<sup>h</sup> 18. 21. Neither is hee (whosoever) that planteth any thing, neither  
<sup>i</sup> Bohem. c. 11. 12. hee that watereth, but God that giueth the encrease, saith S.  
<sup>j</sup> Gal. ar. 3, 35. *Paul* <sup>f</sup>. And a signe of a good spirit is it, to regard not so much  
<sup>k</sup> Aug. ar. 8. who speaketh, or ministrereth, as what is vttered, and offered  
<sup>l</sup> Sax. ar. 11, 13. from God.  
<sup>m</sup> Wittem. ar. 31.  
<sup>n</sup> Suev. ar. 13.  
<sup>o</sup> 1. Cor. 3, 7.

*Errors and aduersaries vnto this truth.*

The due consideration of the promises will both settle vs the more firmly in the truth; and make vs the more carefully to abhorre all aduersaries thereof, as in old time were the Donatists, and the Petilians, who taught that the Sacraments are holy, when they be administered by holy men, but not els: also the Apostolikes, or Henricians, who had a fancy that he was no Bishop, which was a wicked man <sup>b</sup>.

Among the Fathers, also *Cyprian*, and *Origen* were not sound in this point. For *Cyprian*, published, that no minister could rightly baptize, who was not himselfe endued with the holy Ghost; he further deliuered, that whosoever do communicate with a wicked minister, doe sinne <sup>c</sup>.

*Origen* held that in vaine did any minister eyther binde, or loose, who was himselfe bound with the chaines of sinne, and wickednes <sup>e</sup>.

Such aduersaries in our time be, the Anabaptists, the Family of Loue, the disciplinarians (usually termed Puritans); the Sabatarians; The Brownists; and Papists. For

The Anabaptists, will not haue the people to vse the ministry of euill ministers; and thinke the seruice of wicked Ministers vnprofitable, and not effectuell: affirming that no man, who is himselfe faulty, can preach the truth to others.

The

<sup>a</sup> D. Aug. in Plz. 100. & 32  
 Idem contra Peril. l. 1. c. 4.  
<sup>b</sup> Magdeburg. eccles. hist. Cant. 12. cap. 5. fol. 84.  
<sup>c</sup> D. Cyprian, epist. lib. 1. lib. ad Mag. ep. 6.  
<sup>d</sup> Ibid. ep. 4.  
<sup>e</sup> D. Origen, in Math. tract. 1.

<sup>f</sup> Wilk. against the Fa. ar. 14. p. 66.

The Family of Loue doe say, that no man can minister the vpright seruice, or ceremonies of Christ, but the regenerate <sup>g</sup>, also that wicked men cannot teach the truth <sup>h</sup>.

The disciplinarian Puritanes doe bring all ministers which cannot preach, and their seruices into detestation. For their doctrine is, that

Where there is no Preacher, there ought to be no minister of the Sacraments. i.

None must minister the Sacraments which doe not preach <sup>k</sup>.

The sacrament is not a sacrament if it be not ioyned to the word of God preached <sup>l</sup>.

It is sacriledge to separate the ministratiō of the word preached from the sacraments <sup>m</sup>.

Of these mens opinions be the Sabbatarians among vs. For their doctrin is to the common people, that vnlesse they leaue their vnpreaching ministers euery Sabbath day, and goe to some place where the word is preached they doe prophane the Sabbath, and subiect themselues vnto the curse of God <sup>n</sup>.

So the Brownists; No man is to communicate (say they) where there is a blinde, or dumme ministry <sup>o</sup>.

The Papists doe crosse this truth, but after another sort. For

Pope *Hildebrand*, decreed and commanded; that no man should heare Masse from the mouth of a priest which hath a wife.

The Rhemists doe publish how,

The sermons of heretikes (and so rearme they all Protestant ministers <sup>q</sup>) must not be heard, though they preach the truth. Their prayers and sacraments are not acceptable to God, but are the howling of woules.

<sup>g</sup> H. N. euang.

<sup>c</sup> 23. 9. 2.

<sup>h</sup> Fam. I. epist

to M. Rogers.

<sup>i</sup> Lear. disc.

<sup>p</sup> 62.

<sup>k</sup> T. C. I. cap. p.

<sup>l</sup> 104.

<sup>m</sup> Ber. de Logue

reas. of the

Church. c. 10.

<sup>n</sup> Lear. disc.

<sup>p</sup> 60.

<sup>q</sup> D. B. doc. of

the Sab. 2.

booke. p. 173.

<sup>o</sup> R. H. on.

Psal. 122.

<sup>p</sup> B. Jewel. on

Ag. 1. ser.

<sup>q</sup> Test. Rbem.

annor. tit. 3. 10.

<sup>r</sup> Ibid. an.

Mar. 3. 13.

## 2. Proposition.

*Enill ministers are to be searched out, conuicted, and desposed; but orderly, and by the discipline of the Church.*

The



<sup>a</sup> Math. 25. 26<sup>b</sup> Math. 18. 9.<sup>c</sup> Math. 5. 13.<sup>d</sup> Math. 18. 17.<sup>e</sup> 1. Cor. 5. 4. 5.<sup>f</sup> Helv. 2. c. 18.

Bohe. c. 9. Sar.

ar. 11. Suev.

m. 35.

The wicked, and euill ministers must not alwayes bee endured in the Church of God. For they are, the euill and vnprofitable seruants<sup>a</sup>, the eyes, which doe offend<sup>b</sup>, the vnfauoury salt<sup>c</sup>, which are carefully to be seene vnto, and if admonitions will not serue, deposed: yet orderly, and by the discipline of the Church. For that God which appointed a gouernment for the ciuill state, hath also giuen authority vnto his Church to punish offenders, according to the quality of their transgressions. And so may we reade in the word of God.

Let the Church say our Saviour<sup>d</sup>.

Let such a one by the power of our Lord Iesus Christ, be deliuered vnto Sathan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus, saith Saint Paul<sup>e</sup>.

So the neighbour Churches<sup>f</sup>.

*Adversaries vnto this truth.*

Then deceiued, and out of the way, are the Brownists, and Barrowists, which are of minde, that

Private persons in themselves haue authority, to depose vnmeet ministers; and to punish malefactors<sup>a</sup>.

<sup>a</sup> R. H. in

Psal. 122. p. 117

<sup>q</sup> Bar. disco.

p. 96.

<sup>c</sup> Giff. repl. vn-

to Bar. and.

<sup>d</sup> Gr. in the end<sup>e</sup> Browne

tract. of the

life, and mean

Bred. detect.

p. 122.

Euery particular member of a Church in himselfe hath power to examine the manner of administering the Sacraments, &c. to call men vnto repentance, &c. to reprove the faults of the Church; and to forsake that Church, which will not reforme her faults vpon any private admonition<sup>c</sup>.

For want of the due execution of discipline against persons offending, and malefactors, both women may leaue their husbands (as some haue done,) and husbands their wiues, and goe where it is in force<sup>d</sup>. See more in Art. 33. Prop. 1.

## 27. Article.

## Of Baptisme.

*Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened, but<sup>2</sup> it is also a signe of regeneration, or new-birth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church, the promises of the forgiuenes of sinne, and of our adoption to the Sonnes of God, by the holy Ghost, are visibly signed, and sealed: Faith is confirmed, and grace increased by vertue of prayer vnto God.*

*The Baptisme of young children is in any wise to bee retained in the Church as most agreeable with the institution of Christ.*

*The Propositions.*

1. Baptisme is a signe of Profession, and marke of difference whereby Christians are discerned from other men, that be no Christians.

2. Baptisme is a signe or scale of the regeneration, or new birth of Christians.

3. Infants, and young children, by the word of God, are to be baptized.

## 1. Proposition.

*Baptisme is a signe of Profession, and marke of difference, whereby Christians are discerned from other men, that be no Christians.*

The prooffe from Gods word.

**H**OW the Sacraments are tokens : and therefore that Baptisme is a signe of the true Church, which bee Christians, it is apparant from Gods word in the fift proposition of the nineteenth article afore going; and the same doe the Churches of God acknowledge<sup>a</sup>.

<sup>a</sup> Conf. Helv.

1. ar. 20. & 2.

c. 19. 20. Basil.

ar. 5. sec. 2.

Gal. ar. 35.

Belg. 2. 24.

August. ar. 13.

Saxon. ar. 12.

<sup>a</sup> D. Heron. in

epist. ad Aug.

de hzref.

<sup>b</sup> D. Aug.

<sup>c</sup> 1. Cor. 15.

<sup>d</sup> Tertul.

contra, Mar.

lib. 4.

<sup>e</sup> Tertul. Ibid

<sup>f</sup> Origen, in

Luk. hom. 14.

<sup>g</sup> Holinsh. chr.

fnl. 1299.

<sup>h</sup> Bulling. con-

tra Anabap.

lib. 2. cap. 3.

<sup>i</sup> H. N. 1. exhor

cap. 7.

<sup>k</sup> T. Aquinas.

2. 2. de ingres.

relig. p. 119.

*Errors and aduersaries vnto this truth.*

This declareth vs to be sound Christians, and

Not Nazarens, who were with the Iewes circumcised, and baptized with Christians, and so (as *Hierome* writeth of them) were neither Iewes, nor Christians<sup>a</sup>.

Not Manicheans, which baptize not any<sup>b</sup>.

Not false christians<sup>c</sup>, or Marcionites<sup>d</sup>, which did baptize the liuing for the dead. Which Marcionites also denied Baptisme vnto all married persons, and baptized none but persons single, virgins, widdowes, and women diuorced from their husbands<sup>e</sup>.

Not Originists, who maintaine a Baptisme by fire; as also that after the resurrection of our bodies, we shall haue neede of Baptisme<sup>f</sup>.

Not of *Matthew Hamants* opinion, (that Norfolk Heretike) which stood in it to the death, that baptisme is not necessary in the Church<sup>g</sup>.

Not Anabaptists, which number Baptisme among things indifferent, and so to be vsed, or refused, at our discretion<sup>h</sup>.

Not Familists, which say there is no true Baptisme, but one ly among themselves<sup>i</sup>.

Not Papiests, who both baptize Bels, and Bables, as afore hath bin shoven, art. 25. prop. 10. and also make the vow, and profession of the Monachall, or life of a Monck, as good a token of Christians, as Baptisme<sup>k</sup>.

## 2. Proposition.

*Baptisme is a signe or seale of the regeneration, or new birth of Christians.*

The prooffe from Gods word.

Baptisme, of *S. Paul* is called the washing of the new Birth <sup>a Tit. 3. 5.</sup>, of others the Sacrament of the new Birth, to signifie how <sup>b See afore,</sup> they which rightly (as all doe not) receiue the same <sup>c</sup>, are ingrafted into the body of Christ <sup>c</sup>, as by a seale be assured from <sup>d 1. Cor. 12. 13.</sup> God, that their sinnes be pardoned, and forgiuen <sup>d</sup>, and themselves adopted for the children of God <sup>e</sup>, confirmed in the faith <sup>f</sup>, and doe increase in grace, by vertue of prayer vnto God <sup>g</sup>. <sup>f Mar. 16. 16.</sup>

And this is the constant doctrine of all Churches protestant, and reformed <sup>h</sup>. <sup>g Act. 2. 14, 42.</sup> <sup>h Conf. Helv.</sup>

*The Errors and aduersaries vnto this truth.*

But no part of the true Church thinketh as did many old heretickes, viz. that <sup>i</sup> <sup>20. Bohem. c. 12.</sup> <sup>Gal. ar. 35</sup> <sup>Belg. ar. 34.</sup> <sup>August. ar. 9.</sup> <sup>Saxon. ar. 13.</sup> <sup>Wittemb. cap. 10.</sup> <sup>Sue. c. 19.</sup>

The baptizd of the orthodoxall ministers, are to be rebaptized, as said the Nouatians <sup>a</sup>. <sup>a Cyp. ad. Iob.</sup> <sup>b D. August.</sup>

Originall sin is not pardoned in Infants, as said the Pelagians, because they haue no such sinne in them at all <sup>b</sup>. <sup>c Theod. dimi der. cap. de.</sup> <sup>d Mag ec. hist. Cen. 4. c. 5 fol. 381.</sup> <sup>e Geron. tra. contra, Flagel</sup>

Onely sinnes past, and not sinnes future, or not yet committed, are by Baptisme cleansed, as the Messalians held <sup>c</sup>.

Being once Baptized we can no more be tempted, as thought the Iovinians; which was the error also of the Pelagians <sup>d</sup>.

The Baptisme of water is now ceased: and the Baptisme of voluntary blood by whipping is come in place thereof, without which none can bee saued, as the Flagelliferians published <sup>e</sup>.

We also condemne the opinion

Of the Russeis, that there is such a necessitie of Baptisme, as

that all that die without the same are damned <sup>f</sup>.

<sup>i</sup> Ruffie Com.  
mownweale,  
cap. 23. pag.  
98 b.  
<sup>i</sup> Bannister-  
rors printed  
by T. Man.  
<sup>h</sup> H. N. euang  
c. 19. lect 5, 6.

also of the Bannisterians, which say that the water at Baptisme is not holy in respect that it is applyed to an holy vse; and that the ordinarie, and common washings among the Turkes, and Iewes, is the same to them that Baptisme is to vs.

Likewise of the Familie of Loue, which conceiue basely of this Sacrament, calling it in derision, Elementish water; and of no better validitie, or vertue then common water <sup>a</sup>,

Also the Anabaptists, who ascribe no more vnto Baptisme, then vnto any other thing, ciuilly discerning one man from another; and say that the Sacraments of the new Testament are no instruments to raise, or confirme faith <sup>i</sup>.

<sup>i</sup> A' rhemar.  
concil. lo. pug  
nan. Lo. 131.  
<sup>k</sup> D. Thode  
fac. Altari.  
<sup>i</sup> Test. Rhem.  
<sup>a</sup> Gal. 3. 27.

And lastly of the Papiists, who maintaine that Baptisme serueth to the putting away of originall sinne onely <sup>k</sup>.

Baptisme bringeth grace, euen *ex opere operato* <sup>l</sup>.

### 3. Proposition.

*Infants, and young children, by the word of God, are to be baptized.*

### The prooffe from Gods word.

Although by expresse tearmes wee bee not commanded to baptize young children: yet we beleue they are to be baptized, and that for these, among other reasons.

1. The grace of God is vniuerfall, and pertaineth vnto all: Therefore the signe, or Scale of grace is vniuerfall, and belongeth vnto all, so well yong as old.

2. Baptisme is vnto vs, as Circumcision vs vnto the Iewes. But the Infants of the Iewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong vnto the kingdome of heauen <sup>a</sup>, and are in the couenant: therefore the signe of the couenant is not to be denyed them.

4. Christ gaue in commandement that all should be baptized

zed<sup>b</sup>, therefore yong children are not to be exempted.

5. Christ hath shed his blood aswell for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessary that they should bee partakers of the Sacrament thereof.

All Christian Churches allow of the Baptisme of Infants<sup>c</sup>.

<sup>b</sup> Mar. 28. 19.  
<sup>c</sup> Conf. Helv. 1 ar. 21, and 2. cap. 20 Boh. cap. 12. ar. 35.  
Belg. ar. 34.  
Aug. ar. 13.  
Saxon. ar. 13.  
Witem. c. 10.  
Sve. c. 17.

*Adversaries unto this truth.*

The premises declare, that

They slander vs which say, that all Protestants, deny the Baptisme of children to be necessary, and this is Runnagate Hills report<sup>a</sup>.

<sup>a</sup> Hills quart. reas. 14.  
<sup>b</sup> D. Aug. de Ver. Apo. se. de Bap. par.  
<sup>c</sup> Mag. eccles. hist. cent. 12.  
<sup>d</sup> 5.  
<sup>e</sup> Bullin, contra Anabap. lib. 1.  
<sup>f</sup> 1b. l. 2. c. 13  
<sup>g</sup> Althamar, lo. pug. co. 131  
<sup>h</sup> Bpi. minist. Bern. in Cal. epist. fol. 118.  
<sup>i</sup> Display H. 7. a.  
<sup>j</sup> Bar. disc. p. 9  
<sup>k</sup> Giffords reply.  
<sup>l</sup> Sacramento- rum autem primum pro natura sua ad ministrari debet vel infan- tibus, vel ad- dultis. Infan-

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For

Some vtterly deny that Infants, or young children are to be baptized, so did the Pelagians<sup>b</sup>, the Heracleons; and the Henricians<sup>c</sup>; and so doe the Anabaptists; whereof said some, how baptisme is the inuention of Pope Nicholas, and therefore naught<sup>d</sup>, others that baptisme is of the diuell. So thought Melchior Hoffman<sup>e</sup>, so also doe the Swermerians (a sect among the said Anabaptists)<sup>f</sup>, the Seruetians<sup>g</sup>, and the Family of Loue which doth hold that none should bee baptized vntill he be thirty yeeres old.

Others refuse to baptize not all, but some Infants. So denied is Baptisme by the Barrowists vnto the seede of whores, and witches; by the Brownists, vnto the children of open sinners<sup>k</sup>, by the Disciplinarians vnto their children which subiect not themselves (as Dud. Fenner saith) vnto the discipline of the Church, or obey not the Presbyteriall decrees<sup>l</sup>.

<sup>a</sup> 5.  
<sup>b</sup> Bullin, contra Anabap. lib. 1.  
<sup>c</sup> 1b. l. 2. c. 13  
<sup>d</sup> Althamar, lo. pug. co. 131  
<sup>e</sup> Bpi. minist. Bern. in Cal. epist. fol. 118.  
<sup>f</sup> Display H. 7. a.  
<sup>g</sup> Bar. disc. p. 9  
<sup>h</sup> Giffords reply.  
<sup>i</sup> Sacramento- rum autem primum pro natura sua ad ministrari debet vel infan- tibus, vel ad- dultis. Infan-

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized eyther by the now ministers of the Church of England, as the Brownists doe thinke<sup>m</sup>, or by Protestant ministers, as the Papists are of

ibus autem iis qui sunt liberi eorum qui sunt intra. Intra autem qui ecclesie intra sunt subiecti, ciuit. D. Fenner. 5. Theo. l. 5. cap. vlt.<sup>m</sup> R. A. confut. of Brow. p. 113.



<sup>n</sup> See afore

ar. 25. pr. 8.

<sup>o</sup> See ar. 26.

pr. 1. Decla-

rent vbinam

legerint, tam

necessario esse

copulandam

coelestis ver-

bi prædicationem cum administratione Sacramenti, vt nisi concio habeatur, renascendum

lauacro infans aspergi non possit?

minde, witnesse their rebaptizing of Infants in *France*, and in *Netherland*<sup>n</sup>, or by vnpreaching ministers, as the disciplinarian Puritanes doe hold<sup>o</sup>.

And others are of opinion that none are to bee baptized which beleeue not first.

Hence the Anabaptists, Infants beleeue not, therefore be not to be baptized. Hence the Lutherans: Infants doe beleeue? Therefore to be baptized.

Quærim. ec. p. 80, p. Helhus, de 600. ar. Pontif. 10, 16.

## 28. Article.

### Of the Supper of the Lord.

*The Supper of the Lord, is not only, a signe of the loue that Christians ought to haue among themselves one to another, but rather, it is a Sacrament of our redemption by Christs death. Inſomuch that to ſuch as worthily, and with faith receiue the ſame; the bread which we breake, is partaking of the body of Chriſt, and likewise the Cup of bleſſing, is a partaking of the blood of Chriſt; transubſtantiation (or the change of the ſubſtance of bread, and wine) in the Supper of the Lord, cannot be proued by holy writ, but is repugnant to the plaine words of Scripture: ouerthroweth the nature of a Sacrament, and hath giuen occasion to many ſuperſtitious. The body of Chriſt is giuen, taken, and eaten in the Supper, onely after an heauenly, and ſpiritual manner: and the meane whereby the body of Chriſt is receiued, and eaten in the Supper, is faith. The Sacraments of the Lords Supper was not by Christs ordinance, reſerued, carried about, liſted up, or worſhipped.*

*The*

*The Propositions.*

1. The supper of the Lord is a signe of the loue that Christians ought to haue among themselves.

2. The Lords supper is a sacrament of our redemption by Christs death, and to them which receiue the same worthily, by faith, a partaking of the body and blood of Christ.

3. The bread, and wine in the Lords supper, be not changed into another substance.

4. The body of Christ is giuen, taken, and eaten after an heavenly, and spirituall, not after a carnall sort.

5. To reserue, carry about, lift vp, or worship the Sacrament of the Lords Supper, is contrary to the ordinance of Christ.

*The Propositions.*

## 1. Proposition.

*The Supper of the Lord is a signe of the loue that Christians ought to haue among themselves.*

The prooffe from Gods word.

**T**HE Supper of the Lord is a token of the loue that Christians ought to haue among themselves. For which cause it is called the Lords table<sup>a</sup>, the Lords supper<sup>b</sup>, a communion<sup>c</sup> of the body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body<sup>c</sup>.

This is the doctrine of all Christian Churches.

*The errors and aduersaries vnto this truth.*

<sup>a</sup> 1. Cor. 10. 11

<sup>b</sup> 1. Cor. 11. 10

<sup>c</sup> 1. Cor. 10.

16, 17.

<sup>d</sup> Conf. Helv.

2, cap. 21.

Basil. ar. 6. Bo-

hem, c. 13.

Belg. ar. 35.

Saxon. ar. 14.

Sue. c. 18.

So

<sup>a</sup> Hol. chron.  
fol. 129.  
<sup>b</sup> Test. Rhem.  
an. I, Cor. 10  
21.

So thinke not those men, who either with heretike *Hamant* deny the vse of the Lords supper to bee necessary<sup>a</sup>, or with the Rhemists raile on it, and the Protestants that vse the same, calling it, a prophane, and detestable table, the Cuppe of diuels<sup>b</sup>.

## 2. Proposition.

*The Sacrament of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receiue the same worthily, by Faith, a partaking of the body, and blood of Christ.*

<sup>a</sup> Mat. 26. 28.  
<sup>b</sup> Luke 22.

The prooffe from Gods word.

19, 20.  
Mark 14. 24.  
1. Cor. 11. 24.  
<sup>c</sup> 1. Cor. 11.  
28, &c.  
<sup>d</sup> 2. Cor. 13. 5  
Ioh. 6. 35.  
<sup>e</sup> 1. Cor. 10. 2  
16, 17.  
<sup>f</sup> Conf. Helv.  
1. ar. 22. &  
2. c. 1. Basil.  
ar. 6. Bohem. c  
13. Gal. ar. 37.  
Belg. ar. 35.  
Aug. couch.  
the Masse. ar.  
1. 3. Saxon. ar.  
13. Wittemb.  
c. 19. Sue. c. 19

The sacrament of the Lords supper is to all Christians, a sacrament of our redemption by Iesus Christ. For

This is my blood of the new Testament which is shed for many, for the remission of sinnes<sup>a</sup>, this is my body, which is giuen for you, &c. This cup is the new Testament in my blood, which is shed for you, saith our Sauour<sup>b</sup>.

And so such as receiue the same worthily<sup>c</sup>, and by Faith<sup>d</sup>, it is the partaking of the body, and blood of Christ<sup>e</sup>.

This is a truth openly both maintained, and testified by the neighbour Churches<sup>f</sup>.

*Errors, and aduersaries to this truth.*

Diuerfly hath this proposition beene oppugned. For Some eyther denying or not acknowledging the benefit of so heauenly a sacrament doe say, how

It is to be receiued onely for obedience sake to the Princes commandement, but is of none effect to the perfect ones. An opinion of the Families<sup>a</sup>.

It doth neither good, nor hurt to the receiuers. The Messalians error<sup>b</sup>.

It doth much hurt, and no good, to participate the Lords Supper.

<sup>a</sup> Leon. Ram.  
Confessi. an.  
1680.  
<sup>b</sup> Theodoret.  
eccles. hist.

Supper among Protestants, say the Papists.

It is no signe assuring vs that all our sinnes through Christ are pardoned. For onely veniall, and mortall sinnes, are thereby remitted, <sup>d</sup> and we must alwaies doubt of the forgiuenesse of our sinnes, say the Papists.

Others doe teach that

It can profit such as haue no faith, as Babes, and Infants, in which errorrs bee the *Russians* <sup>f</sup>; yea the dead bodies of men g.

It can benefit such as receiue it not at all, if on their behalfe it be administred, as persons absent, vpon the Seas, in the warres, yea and dead and present too; when yet they participate not, but the Priest for them. These errors the Papists defend.

### 3. Proposition.

*The Bread and Wine in the Lords Supper, be not changed into another substance.*

The prooffe of Gods word.

Transubstantiation, or the change of the substance of Bread, and Wine in the Supper of the Lord, we doe vtterly deny; and the reasons, moouing vs thereunto are, for that it is repugnant to the plaine words of the Scripture. For

I will not drinke henceforth of this fruit of the Vine, saith our Sauour Christ <sup>a</sup>. Which fruite had it really bin either the Blood, or by way of conceitance, the very Body and blood of Iesus Christ, then our Lord had eaten himselfe, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commandement is often giuen, that the blood with flesh (not of Beast, much lesse of man) must not be eaten <sup>b</sup>.

The heauen must containe Iesus Christ vntill the time that all things be restored saith *S. Peter* <sup>c</sup>. If Christ therefore corporally, according to his humanitie be in heauen, then is he not

<sup>c</sup> What can the Protestat Churches afford you? &c. the communion?  
O poysoned Cup: better it were for you to eate so much Rats-baine, then that polluted bread, and to drinke, so much Dragons gall, or Vipers blood, then that sacrilegious wine, Garnish of the soule, &c. printed at Antwerp, an. 1596. by Ioach. Tro.  
<sup>d</sup> Catech. Trid.

<sup>e</sup> Conc. Trid. ses. 6, cap. 9.  
<sup>f</sup> Al. Guag. de relig. Moscouit. p. 268.  
<sup>g</sup> Conc. Carthage 3, can. 6.  
<sup>a</sup> Mat. 26, 29.  
Mark. 14, 25.

<sup>b</sup> Gen. 9, 4.  
Leu. 17, 14.  
<sup>c</sup> Act. 3, 21.

in the Sacrament.

As often as ye shall eate this Bread (not Christ his reall Body); and drinke this Cup (not the reall blood of Christ), you shew the Lords death till he come, saith S. *Paul*<sup>d</sup>. Therefore he is not come; which hee must bee, being vnder the formes of Bread and Wine.

<sup>a</sup> 1<sup>o</sup> Cor. II.  
20.

Transubstantiation besides ouerthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament. Because Gods word comming vnto the Element, maketh a Sacrament.

Finally it hath bin the occasion of much superstition, and Idolatrie. For from hence proceeded, the Reseruatiō of the Transubstantiated bread for sundrie superstitious purposes; hence the adoration of the Bread, euen as God himselfe, and that both of Priest and people: hence the carrying about in pompous procesion, of the wafer-God; and hence the Popish feast called Corpus-Christi-day.

The right consideration hereof hath mooued all the Churches reformed to shew their detestation hereof both by their Sermons, and writings.

<sup>a</sup> Conf. Helv.  
1 ar. 22 & 2.  
c. 21. Basil, ar.  
6. Bohe. c. 13.  
Winem. c. 19.

*The Aduersaries vnto this truth.*

Abominable therefore be the Popish errors, viz. that

In the Eucharist there is not the substance of Bread, and Wine, but onely the meere accidents, and qualities<sup>a</sup>.

<sup>a</sup> Conc. Trid.  
ses. 3. c. 3.  
<sup>b</sup> Test. Rhem  
annot.

Substantially, and really the Body, and Blood, together with the soule, and diuinitie of our Lord Iesus Christ, and therefore

Mat. 26, 26.  
<sup>c</sup> Conc. Trid.  
ses. 3. c. 2. Vaux  
Catech. c. 4.

whole Christ is contained in the Sacrament Eucharistical<sup>b</sup>.  
Vnder each kinde, and vnder euery part of each kinde seu-  
rally, whole Christ is comprised<sup>c</sup>.

<sup>d</sup> Conc. Trid.  
ses. 3. c. 4.

After the consecration in the wonderfull Sacrament of the Eucharist, the body and blood of our Lord Iesus Christ is; and that not only in the vse, while it is taken, but afore also, and after in the Hosts, or consecrated pieces, reserued, or remaining after the Communion<sup>d</sup>.

In the holy Sacramens, Christ, the onely begotten Son of God, is to be adored with the worship of Latria<sup>c</sup>.

*Marcus* also that detestable heretike, held that the wine of the Lords Supper was conuerted into blood<sup>f</sup>.

<sup>c</sup> Conc. Trid.  
Sess. c. 5.  
<sup>f</sup> Epiphan.  
heret. 24.

#### 4. Proposition.

*The Body of Christ is giuen, taken, and eaten; after an heauenly, and spirituall, not after a carnall sort.*

#### The prooffe from Gods word.

The regenerate haue in them a double life, one carnall, the other spirituall.

The life carnall and temporarie, they brought with them into this world, The spirituall was giuen vnto them after ward in their second birth through the word<sup>a</sup>.

The life carnall and corporall is common to all men, good and badde; and is maintained, and preserued by earthly, and corruptible Bread, common also to all and euery man.

<sup>a</sup> 1. Pet. 1. 23.  
<sup>b</sup> Ioh. 6. 51.

The life spirituall is peculiar onely to Gods elect; and is cherished by the bread of life, which came downe from heauen, which is Iesus Christ who nourisheth, and susteineth the spirituall life of Christians, being receiued of them by Faith<sup>c</sup>.

<sup>c</sup> Ioh. 6. 35.

Which spirituall Bread that he might the better represent, he hath instituted earthly, and visible Bread, and Wine, for a Sacrament of his Body, and Blood. Whereby he doth testifie, that as verily as wee receiue the Bread with the hands, and chewe the same with the teeth, and tongue, to the nourishing of this life temporall: euen so by faith (which is in place of hands and mouth to the soule) we verily receiue the true Body, and the true blood of Christ, our onely Sauiour to the cherishing of the spirituall life in our soules.

<sup>d</sup> Conf. Helv.  
1. ar. 22. & 2.  
c. 22. Basil.  
ar. 6. Bohem.  
c. 13.

And herein there is a goodly consent with the most of the reformed Churches, and vs<sup>d</sup>.

Gal. ar. 36.  
Belg. ar. 35.



\* Aliqui

fugimus, sed  
in cognatum  
delabimur

pani, & vino

substantiam

equidem re-

linquendo, sed

corporale

Christi cor-

pus ita coad-

uniendo, ut

substantia

substantiam

vel localiter,

vel definitiue,

vel repletive,

vel omnibus

istis modis

simul conti-

neat, quod ip-

simum profecto nil est aliud, quam

Transubstantiationis quoddam quasi inuolucrus, &c. Iez-

ler. de diutur. belli Euchar. p. 18.

<sup>b</sup> After Consecration there is neither bread, nor wine

left in this Sacrament, saith Vaux in his Catech.

By the vertue of the words of Consecration the substance of bread, is turned & changed

into the very body of Christ: & the substance of wine is turned into the blood of Christ,

the holy Ghost working by a diuine power. So that Christ is wholly vnder the forme of

bread, and in euery part of the Host, being broken; Christ is wholly. Also vnder the forme

of wine, and euery part thereof, being separated, Christ is wholly. Canis. catech. c. 4.

Romanenses introduxerunt <sup>mutuam</sup> vos, (Lutherani) <sup>mutuam</sup> eius sororem, & pluri-

morum errorum matrem, <sup>mutuam</sup> Iezler, de diutur. belli Euchar. p. 31. b.

The aduersaries vnto this truth.

Ioyntly wee withstand the aduersaries thereof whosoeuer,

as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall murtheres.

The Synusiastes, or Vbiquitaries; which think the Body of Christ is so present in the Supper, as his said Body with bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receined into the belly.

The Metusiastes, and Papists, which beleue the substance of bread and Wine, is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and Wine <sup>b</sup>.

The Symbolists, Figurists, and Significatists, who are of opinion that the faithfull at the Lords Supper, doe receiue nothing but naked, and bare signes.

### 5. Proposition.

To reserve, carry about, lift vp, or worship the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

The prooffe from Gods word.

The true and lawfull vse of this sacrament hath bin afore set downe,

downe, And therefore it may suffice vs to be remembred, how the Lords supper was ordained, that the bread should not onely be broken, and eaten, the cuppe should onely be giuen, and drunken<sup>b</sup>, and all this done in remembrance of Christ<sup>c</sup>.

And so also testifie the Churches reformed.

*The aduersaries vnto his truth.*

But contrary to the institution of Christ, the Papists abuse this holy sacrament. For

They reserue the same; and not onely so, but take it to be a Catholike, a pious, and necessary custome, so to reserue it, and besides they thinke euery piece, and partice of the sacrament so reserued, is the very blood of Christ<sup>b</sup>.

They carry it about, both vnto sicke folkes. Hence, saith the Festiuall<sup>c</sup>.

As often as any man seeth that body at Masse, or borne about to the sieke, he shall kneele downe deuoutly and say his *Pater noster*, or some other good prayer in worship of his foueraigne Lord. And also thorough cities, and townes. For whensoever the Pope goeth any iourney, the sacramentall bread is carryed before him on an ambliug Iennet, as the Persian kings haue before them carried their Orsmada, or holy fire<sup>d</sup>.

In Spaine euen at this day in the time of the peace between the two mighty Kings of great Brittain, and Spaine; those English men, as meeting the Sacrament in the streetes, will neither do reuerence therevnto, nor go aside; nor turne into some house, doe fall into the danger of the not holy, but bloody Inquisition<sup>e</sup>.

They worship it, and for the same haue ordained a certaine set, and solemne feast, called Corpus-Christi-day, on which the sacrament is borne about, listd vp, and most idolatrously adored<sup>f</sup>.

his necke a little Bell, accompanied with the scum and bagges of the Romane Court.

Thither goe the dishes, and spits, old shoes, caldrons, and kettle's, and all the scullery of the Court, whores and iesters. Thus the Sacrament arriueh with this honourable traine, at the place whether the Pope is to come, it there awaiteth his comming. And when the master is knowne to approch neere the people, it goeth soorth to receiue him. So Cyp<sup>r</sup> Valera, a Spaniard, in his treat of the Pope, and his aust p. 17. c. A 8. of the peace, &c. an. 1604, ar. 2. in the end touching a Moderation, &c. f. Concil. Trid. ses. 2. c. 3.

<sup>a</sup> Math. 26. 20

Mark. 14. 22.

Luk. 22. 19.

1. Cor. 10. 16.

11. 3.

<sup>b</sup> Math. 26. 27

Mark. 14. 23.

Luke. 22. 17.

1. Cor. 11. 25.

<sup>c</sup> Luk. 22. 19.

1. Cor. 11. 24. 25

<sup>d</sup> Confess. Helv.

2. c. 21. Basil.

ar 6. Bohem. c.

13. August. de

Missal, ar. 1.

Saxon, ar. 14.

Wissemb. c. 19.

<sup>a</sup> Concil. Trid.

ses. 3. c. 6.

<sup>b</sup> Ibid. can. 4.

<sup>c</sup> Festiual, 4.

Sermons fol.

159. b.

<sup>d</sup> See cerem.

Pontif. lib. 1.

When the

Pope goeth

from one peo-

ple to ano-

ther, hee sen-

dereth before

him, yea, and

sometime a

day or two

daies iourney,

his sacrament

vpon an horte

carrying at

## 29. Article.

Of the wicked, which doe not eate the Body, and  
blood of Christ in the vse of the  
Lords Supper.

*The wicked, and such as be voide of the lively faith, although they do carnally, and visibly presse with their teeth (as S. Augustine saith) the sacrament of the body, and blood of Christ: yet in no wise are they partakers of Christ but rather to their condemnation, doe eat, and drinke the signe, or Sacrament of so great a thing.*

## The Propositions.

*The wicked, and such as be void of a lively faith, doe not eate the Body, nor drinke the blood of Iesus Christ, in the vse of the Lords Supper.*

## The prooffe from Gods word.

**S**aint Paul doth shew, how the Supper of the Lord is received of some worthily, which doe examine, and iudge themselves<sup>a</sup>, and discern the Lords body<sup>b</sup>, as also doe abstaine from the table of diuels<sup>c</sup>. How these doe participate of the body, and blood of Christ, it hath already bin shewen in the last mentioned article, prop. 4.

<sup>a</sup> Ibid. 38. 31. <sup>b</sup> Ibid. 29. <sup>c</sup> 1. Cor. 10. 31. <sup>d</sup> 1. Cor. 11. 38. 39. <sup>e</sup> Ibid. 38. 31. <sup>f</sup> Ibid. 29. <sup>g</sup> 1. Cor. 10. 21. Againe, of others the same is unworthily received<sup>d</sup>, that is to say which doe not examine themselves, nor iudge<sup>e</sup>, neither discern the Lords body<sup>f</sup>, and doe communicate at the Table of the Lord, and at the Table of devils<sup>g</sup>. These may receive the Sacrament, but not the true body of Christ. The reasons be, for that

They

They lacke the wedding garment<sup>h</sup>, which is faith, and the<sup>k</sup> Math. 22.  
righteousnesse of Church. 11. 21.

They are no members of the true Church, the head where-<sup>i</sup> Ephes. 4. 15.  
of is Iesus Christ<sup>i</sup>. & c.

They haue no promise of heavenly refreshing, because they<sup>k</sup> 1oh. 6. 25.  
are without a liuely faith<sup>k</sup>. <sup>l</sup> 1 Cor. 11. 27

Therefore they procure vnto themselves most heauy pu-<sup>m</sup> Conf. Helv.  
nishments<sup>l</sup>, as, diseases, death, guiltines of the body, and blood  
of Christ, and therewith damnation. in the declar.  
of the L. Sup-  
per.

Of this iudgement be other Churches Christian, and reform-  
med besides<sup>m</sup>. Helv. 2. c. 21.  
Basil. ar. 6 Bo-  
hem. c. 12. Ga-  
ar. 37. Belg. ar.  
37.

*Errors and aduersaries vnto this truth.*

The aduersaries of this doctrine are

The Vbiquitaries, both Lutheran, and Popish; they seeing the  
very body of Christ at the Lords supper, is eaten as well of the  
wicked as of the godly<sup>a</sup>, these affirming, that all Communi-  
cants bad and good, doe eat the very, and naturall body of  
Christ Iesus<sup>b</sup>: they saying, that the true, and reall body of  
Christ, In, With, Vnder the bread, and wine, may bee eaten,  
chewed, and digested euen of Turkes, which neuer were of the  
Church<sup>c</sup>, and these maintaining that vnder the forme of bread  
the same true and reall body of Christ, may bee deuoured of  
Dogs, Hogs, Cats, and Rats.

30. Article.

Of both kinds.

*The cuppe of the Lord is not to be denied to the lay peo-  
ple. For both the parts of the Lords Sacrament, by Christs  
ordnance, and commandement ought to be ministred to  
all Christian men.*

## The Propositions.

*The people must be partakers not onely of the bread, but also of the wine, when they approach unto the Lords table.*

<sup>a</sup> Mat. 26. 26.

Mark. 14. 22.

Luk. 22. 19.

1. Cor. 10. 16.

11. 25.

<sup>b</sup> Math. 26. 17

Mark. 22. 27.

1. Cor. 10. 16.

11. 25.

<sup>c</sup> Confess. Helv.

1. ar. 22. & 2.

<sup>e</sup>, 21. Bohem.

<sup>e</sup>, 13. Gal. ar.

36. 38. Belg. ar.

35. August. de

Massa, ar. 1. 2.

Saxon, ar. 15.

Wissemb. c.

19. Suer. c. 18

<sup>a</sup> Gal. 3. 15.

<sup>b</sup> Epphan.

<sup>c</sup> Philastrius.

<sup>d</sup> August. de

hæres.

<sup>e</sup> J. Faber, de

relig. Mosco.

<sup>f</sup> Epiphan.

<sup>g</sup> Theodores.

<sup>h</sup> Epiphan.

<sup>i</sup> Leo, ser. 40

quadrages.

<sup>k</sup> Concil. Trid.

sess. 5. c. 1. &

sess. 21. ca. 12. 3

1 Censura Co-

lon. pag. 289.

## The prooffe from Gods word.

**O** Vr Lord, and Saviour Christ hath so instituted his Supper, as he will haue not onely the Bread, but also the Cup to be deliuered vnto all Communicants. So finde wee in the word of God, namely

That the Bread must bee giuen to All, and eaten of All <sup>a</sup>;

The Cuppe is to be giuen to All, and to bee drunken of All <sup>b</sup>.

Hereunto subscribe the Church <sup>c</sup>.

## The aduersaries vnto this truth.

Though it be a mans couenant, yet when it is confirmed no man doth abrogate, or addeth any thing thereunto <sup>a</sup>. What impudency then, yea, what impiety doe they shew, which alter this ordinance of God ?.

Some, by adding thereto : So added was vnto the Bread, Cheefe by the Artotarites <sup>b</sup> : blood, by the Cataphrygians <sup>c</sup>; the seed of man, by the Manichies <sup>d</sup>; vnto the Wine, warme water by the Moscouits <sup>e</sup>.

Some, by taking there-from: so the Eucratites <sup>f</sup>, the Tatians <sup>g</sup>, the Scuerians <sup>h</sup>, vse no wine at all ; the Manichies doe minister only the bread <sup>i</sup>; the Papiſts, though they vse both kinds; yet they alwaies deny the Cuppe vnto the people, and vnto Priests also when they say not Masse <sup>k</sup>, affirming that

The people, participating of the Cup, thereby perceiue no fruite of spirituall comfort ; but receiue to themselves damnation <sup>l</sup>.

It is not by Gods, but mans lawe, that Lay persons communicate.

municate, either in both kinds, or in one<sup>m</sup>.

Notwithstanding that Christ instituted the Sacrament to be received vnder both kinds, and the primitive Church accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kinde<sup>n</sup>.

Some, by confounding the elements? So the Moscouites doe mingle Bread, and Wine together<sup>o</sup>; and the Papists make a mixture of Wine and Water, maintaining that Water must bee mixt with Wine at the consecration of the blood<sup>r</sup>; and then that mixture of Water with Wine, without sin cannot be omitted<sup>q</sup>.

Some, by changing the Elements? So the Aquarians, and the Hydroparastites, for Wine administred, and gaue Water vnto the people<sup>r</sup>.

<sup>m</sup> Ibid. pag.

283.

<sup>n</sup> Conc. Con-

stan. ses. 13.

<sup>o</sup> Surius com.

ment. an. 1501

pag. 31.

<sup>r</sup> Catech. Trid

<sup>q</sup> Ibid.

<sup>r</sup> Theodoret.

### 31. Article.

Of the one Oblation of Christ finished  
vpon the Crosse.

*The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both originall, and actuell: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quicke, and the dead, to haue remission of paine, and guilt, were blasphemous fables, and dangerous deceits.*



## The Propositions.

1. The blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the finnes of the whole world.
2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceipts.

## I. Proposition.

See ar. 1.

pr. 4. 2. pr. 1.

2. 20 pr. 2.

b AA. 20 28.

Rom 5. 6. &amp;c.

Gal. 3. 13. 1.

Cor. 6. 28.

1. Pet. 1. 18, 19.

c Aq. 10. 43.

Rom. 3. 25.

Heb 9. 12. &amp;c.

28 1 Ioh. 2. 2.

1. Ioh. 4. 10.

d Iohn 1. 29.

1. Pet. 3. 18.

1. Ioh. 7.

e Conf. Helv.

3. ar. 11. &amp;

2 cap. 1. 15.

Basil. ar. 1. 80.

hem. c. 6. Gal.

ar. 13. 16, 17.

Belg. ar. 20. 22

Aug. ar. 34.

Samon. ar. 3.

Wittemb. c. 2.

5. Sue. c. 2, 3.

f Epiphani.

b D. Iren. c. 1.

c. 29.

c D. Hiero. ad

Marcel. l. 2.

*The Blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the finnes of the whole world.*

## The prooffe from Gods word.

**O**F the benefits redounding vnto mankind by Christ his offering vp of himselfe vpon the Crosse, we haue in sundry places afore<sup>a</sup> spoken, and by the word of God prooued him to be the perfect Redemption<sup>b</sup>, Propitiation<sup>c</sup>, and satisfaction<sup>d</sup>, for all the finnes of the whole world, both originall, and actuall.

Hereunto the Churches of God beare witnesse<sup>e</sup>.

## The Errors, and aduersaries to this truth.

Hereby it is euident to the eyes of all godly persons that accused be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeere of the Emperour *Tiberius*, none at all were saued. The error of *Adams* the Heretike<sup>f</sup>.

Mans body is not capable of happinesse, but the soule only; and yet no soules shall be saued, but their owne, said the Marcionites<sup>g</sup>.

All men, and women, that sinne after Baptisme, are vndoubtedly damned. In this error were the Montanists, and the

the Nouatians <sup>d</sup>.

Our saluation is of our selues; so said *Melchior Hoffeman*, an arch Heretike<sup>e</sup>.

Man is restored to grace of Gods meere mercy, without the meanes of Christs blood, death, and passion. One of *Mathew Hamants* blasphemous assertions<sup>f</sup>.

The Sauour of Men, is Iesus Christ, a man, and came into the world to saue no women but men, say some Papiſts g, and redeemed the superiour world onely, which is man, said *Postellus* the Iesuit; and yet not all men neither, for S. *Francis* hath redeemed so many as are saued since his daies, say the Franciscan Friers<sup>i</sup>.

The Sauour of women from her time till the end of the world, is S. *Clare*, affirme some k other Papiſts, as *Postellus* saith it is one mother *Iane*<sup>l</sup>.

The Sauour of men, and women, is S. *Mary* through her virginitic say some<sup>m</sup>; is S. *Christin*, by her passion, say other Papiſts<sup>n</sup>.

There is no sufficient sacrifice yet offered for the sinnes of the world. One of F. *Kets* errors.

Christ hath satisfied, and was offered onely for originall sin, an error of *Thomas Aquinas*.

Sinnes actuall, and veniall, are taken away by sacred Ceremonies<sup>o</sup>, by a Bishops blessing<sup>p</sup>, by a Priests absolution<sup>q</sup>.

Sinnes actuall, and Mortall, bee remised by a Pardon from some Bishop, or from the Pope of Rome<sup>r</sup>.

## 2. Proposition.

*The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.*

The Papiſts deliuer how the Masse is a sacrifice<sup>a</sup>; a sacrifice propitiatorie<sup>b</sup>, a sacrifice propitiatorie for the quicke, and the dead<sup>c</sup>, the same propitiatorie sacrifice that was offered by Christ himselfe vpon the Crosse<sup>d</sup>.

A sacrifice in which, by vertue of a few, euen ſue words

<sup>d</sup> D. Cypri. lib.<sup>e</sup> 4. epist. 2.<sup>f</sup> Bullin. contra Anabapil.<sup>g</sup> 2. c. 13.<sup>h</sup> Holmſeri.<sup>i</sup> fol. 1299.<sup>j</sup> Dial. of Di.<sup>k</sup> ues, & Paup.<sup>l</sup> 6. com.<sup>m</sup> Iesuits ca-<sup>n</sup> tec. 1. 8. c. 10.<sup>o</sup> p. 28. 6.<sup>p</sup> Conf. S. Fr.<sup>q</sup> P. Mornæus<sup>r</sup> tract. de eccl.<sup>s</sup> c. 9.<sup>t</sup> Iesuits catec<sup>u</sup> 1. 8. c. 10.<sup>v</sup> Dial. of Di-<sup>w</sup> ues, & paup.<sup>x</sup> 6. com. c. 10.<sup>y</sup> Dionil. Car.<sup>z</sup> de 4. hom.<sup>aa</sup> Nouil. ar. 50.<sup>ab</sup> Test. Rheim.<sup>ac</sup> annot. marg.<sup>ad</sup> p. 258.<sup>ae</sup> P. Ibid. annot.<sup>af</sup> Mat. 10. 17.<sup>ag</sup> Vaur ca-<sup>ah</sup> tech. c. 4.<sup>ai</sup> See ar. 22.<sup>aj</sup> pr. 2.<sup>ak</sup> Test. Rheim<sup>al</sup> ann. Mat. 24.<sup>am</sup> c. 17.<sup>an</sup> Conc. Trid.<sup>ao</sup> ſes. 2. can. 3.<sup>ap</sup> Gar. Trid.<sup>aq</sup> Euch.<sup>ar</sup> Conc. Trid.<sup>as</sup> ibid.<sup>at</sup> Catech.<sup>au</sup> Trid. ibid.

\* Conc. Trid. (mumbled by a Priest), Christ, even that Christ, which hung  
 fel. 3. can. 4. vpon the Crosse, is contained<sup>e</sup>.

f Conc. Trid. A sacrifice, seruing for all persons, quicke and dead, to purge  
 fel. 22. can. 3. them from their sinnes, to ease them of their paines; to satisfie  
 1 Howl. 7. reaf. for their punishment<sup>e</sup>, and for all necessities corporall, and  
 h Conc. Trid. for their punishment<sup>e</sup>, and for all necessities corporall, and  
 fel. 21. c. 3. fel. spirituall<sup>e</sup>.

22. can. 5. A sacrifice propitiatory of Iesus Christ really offered to  
 1 lb fel. 3. c. 5. God the Father, and that often, in the honour of dead  
 k Alber. Mag. de sac. Euch. Saints<sup>h</sup>.

Howl. 7. reaf. A sacrifice, wherein Christ is so gloriously, as it is to bee a-  
 l Thou shalt dored, euen with diuine worship, both of Priest, and people<sup>l</sup>.

not bow to A sacrifice meritorious to all them for whom it is offered,  
 them nor although they be not liuing but dead; not present but absent;  
 serue them. not endued either with zeale or knowledge, but quite destitute  
 Exod. 20. 5. of faith, and that *ex opere operato*<sup>k</sup>.

m Heb. 9. 12. &c. Hereby are we to note, first blasphemous Fables. For  
 By his owne It is a fable, that the Masse is a sacrifice, and that propitia-  
 blood entred torie; a fable, that a few words of a Priest, can change Bread  
 he in once into a lining Body: yea many bodies with their soules; and that  
 vnto the holy of Iesus Christ, God and man: a fable, that one, and the same sa-  
 place, &c. He crifice is offered in the Masse, which was offered on the Crosse:  
 was once of- a fable that the said Masse is any whit profitable for the quick;  
 fered. Ibid. 28  
 a Heb. 7. 27. he offered vp much lesse for the dead.

himselfe. Next dangerous deceipts. For hereby men are to beleene,  
 o Heb. 9. 22. that

without shed- Creatures may be adored, contrary to Gods word<sup>l</sup>.  
 ding of blood Christ is often offered: contrary to the Scripture<sup>m</sup>.

is no remissi- The Priest offereth vp Christ: contrary to the Scripture<sup>n</sup>.  
 on. Sinnes bee forgiven without blood, contrary to the Scrip-  
 p Heb. 9. 27. It ture<sup>o</sup>.

is appointed vnto men that they shall  
 they shall Christ died not once, but dyeth daily: contrary to the Scrip-  
 once die. ture<sup>p</sup>.

q Heb. 11. 6. Faith is not necessary in Communicants: contrary to the  
 Without faith Scripture<sup>q</sup>.

it is vnpossi- We are to adore Christ as alwaies present, contrary to the  
 ble to please Scripture, where we are taught to remember him absent<sup>r</sup>.

God. The fauor of God by mony may be purchased from a priest;  
 r Luk. 22. 19. con-  
 1. Cor. 11. 25.

contrary to the Scripture<sup>r</sup>.

All which their fables, and deceipts doe tend to the vtter 19.  
abolishing of true religion. Therefore iustly haue wee, and our  
godly brethren abandoned the masse<sup>r</sup>.

Accursed then stand those Papists before God, which take  
the Masse to be the sacrifice of Christs body, and blood<sup>r</sup>,  
and the onely soueraigne worshippe due to God in his  
Church<sup>r</sup>.

<sup>1</sup> 1. Pet. 1. 18.

<sup>2</sup> Conf. Helv.

1. ar. 22. & 2.

c. 29. 21. Basil.

ar. 6. Bohem.

c. 13. Belg. ar.

35. Aug. de

Missa. ar. 13.

Saxon. ar. 14.

Witemb. c.

19. Sue. c. 19.

<sup>3</sup> Conc. Trid.

sess. 6. c. 2. &

catech. Trid.

de Euchar. f.

<sup>4</sup> Test. Rhem.

annot. Mar.

<sup>5</sup> 24. 15.

## 32. Article.

### Of the Marriage of Priests.

Bishops, priests, and Deacons 1. are not commanded  
by Gods law, either to vew the estate of single life, or to  
abstaine from marriage: therefore it is lawfull also for  
them. 2. As for all other Christian men, to marry at their  
owne discretion, as they shall iudge the same to serue better  
to godlinesse.

### The Propositions.

1. By the word of God it is lawfull for Bishops, and all o-  
ther ecclesiasticall Ministers, to marry at their owne discreti-  
on.

2. It is lawfull by the word of God for all Christian men  
and women, to marry at their owne discretion in the feare of  
God.

### 1. Proposition.

By the word of God it is lawfull for Bishops, and all other eccle-  
siasticall ministers, to marry, at their owne discretion.

## The prooffe from Gods word.

**N**either the single, nor the wedded life is inioyned any man, much lesse any calling of men by the word of God. And that ecclesiastiall ministers in particular may marry, it is euident both from the old, and the new Testament.

<sup>a</sup>Leuit. 21. 7.

<sup>b</sup>Leuit. 22. 1.

<sup>c</sup>1 Sam. 3. 13.

<sup>d</sup>Luke 1. 5.

<sup>e</sup>2 Tim. 3. 10.

<sup>f</sup>Tit. 1. 6.

<sup>g</sup>1 Tim. 2. 9.

<sup>h</sup>1 Tim. 2. 9.

<sup>i</sup>1 Tim. 2. 9.

<sup>j</sup>1 Tim. 2. 9.

<sup>k</sup>1 Cor. 9. 5.

<sup>l</sup>Conf. Helv.

<sup>m</sup>1. ar. 37. &c.

<sup>n</sup>c. 29. Basil. ar. 10.

<sup>o</sup>sect. 1. 2. Boh.

<sup>p</sup>c. 9. 19. Gal. ar.

<sup>q</sup>24. Aug. de

<sup>r</sup>abus. Sax. ar.

<sup>s</sup>18. 21. Wittem

<sup>t</sup>c. 21. 26. Sue.

<sup>u</sup>c. 12.

From the old Testament, both by the commandements giuen vnto the Priests for the choice of their wiues<sup>a</sup>, and by the examples also of the religious Priests, as *Aaron*<sup>b</sup>, *Eli*<sup>c</sup>, *Zacharias*<sup>d</sup>, &c. and Prophets, which were all married, as it is thought except *Jeremy*<sup>e</sup>.

From the new Testament, by the words of S. *Paul*, who faith, A Bishop must be the husband of one wife; one that hath children vnder obedience<sup>f</sup>. An elder must be vnreprouable: the husband of one wife; having faithfull children<sup>g</sup>. Deacons must be the husbands of one wife; and haue wiues that bee honest, not euill speakers, &c. <sup>h</sup> and by the example of *Peter*<sup>i</sup>, *Paul*<sup>j</sup>, yea of the Apostles<sup>k</sup>, who were all married men, *Iohn* the Euangelist onely except, as some thinke.

All sincere Churches, and professors subscribe hereunto<sup>l</sup>.

## Adversaries vnto this truth.

And none of Gods Churches, or people be of the minde.

Eyther of the Vigilantians, that all, and every one of the Clergy, is necessarily to marry, or not to be admitted for a

<sup>a</sup>D. Hiero. ad.

verse. vigil. c. 1

<sup>b</sup>D. Aug. epist.

<sup>c</sup>74.

<sup>d</sup>Maiozan cly-

milit. eccles.

<sup>e</sup>Test. Rhem

annot. m. p.

<sup>f</sup>571.

Minister. Or of the Iovinians, whose Elect, or Priests might not marry<sup>b</sup>.

Or of the Papiests who teach, that From the Apostles time it was neuer lawfull for Priests to marry<sup>c</sup>.

The three orders of Deacons, Subdeacons, and Priests are bound not to marry<sup>d</sup>.

After

After Orders to marry it is not lawfull; it is to turne back vnto Satan, an Apostacie.

None may be a priest, though he will vow a single life, if he haue bin a married man.

For a priest to play the whore-master it is lesse offence then to take a wife. This was the speech of Cardinall Campeius And most famous in the Romish Clergy for their vnclane and vncontinent life. Hence written is it.

1bid. an. 1.  
Tim. 3. 2.  
1bid. an. 1.  
Tim. 5. 15.  
1bid. an. 1.  
Tim. 3. 2.  
Sleidan. com.  
1. Tim. 5. 9. l.

Of Pope Paul the 2.

*Anxia, testiculos Pauli, ne Roma requiras.*

*Filia huius nata est; hac docet esse marem.*

Of Pope Innocent the 8.

*Bis quatuor Nocens genuit puellulos,*

*Totidem sed et Nocens genuit puellulas.*

*O Roma, possis hunc meriti discere Patrem.*

Of Pope Alex. the 6.

*Non pado Alexander fuerat, Lucretia tempore.*

*Illius coniux nata nurusq. fuit.*

Of the Priest

*Multi vos sanctos, multi vos dicere Patres*

*Gaudent, et vobis nomina tanta placent:*

*Ast ego vos sanctos non possum dicere, Patres.*

*Possum, cum natos vos genuisse sciam.*

Of the Iesuits:

with women ye lye not, but with Males rather,

Speake Iesuit, how canst thou be a Father? &c.

Iesuits, caree  
2. B. cap. 15. p.  
114. b.

2. Proposition.

It is lawfull by the word of God for all Christian men, and women, so marry at their own discretion, in the feare of God.

The prooffe of Gods word.

The Spirit of God saith vnto men, and women in all ages.

Gen. i. 27, 27  
28.

Bring forth fruit, and multiply, and fill the earth.

Marriage



b Heb. 13. 4.

c 1 Cor. 7. 2.

d Ibid. 9.

e Conf. Helv.

f ar. 37. &amp; 2.

g c. 29. Bohem. c

h 19. Gal. ar. 24

i Aug. de abul.

j ar. 4. 5. Saxen.

k ar. 18. Wittem

l c 21. 26.

m Sue. c. 22.

n Heyde. dis-

o crip. vrbis

p Hierusal. l. 3.

q D. Iren.

r c August. de

s hazel.

t d Leg. epist. 93

u c. 7.

v e Euseb.

w f Epiphan.

x g Philastr.

y h Epiphan.

z i Test. Rhem.

aa annot.

ab 1. Tim. 5. 9.

ac k See aboue

ad ar. 25. pr. 8.

ae i Magde. ec.

af hist. Cen. 12.

ag c. 5.

ah m D. August.

ai de hazel.

aj n D. Iren.

ak o Hist. D.

al Georgii.

Marriage is honourable among all men, and the bed undefiled<sup>b</sup>.

To auoid fornication, let every man haue his wife; and every woman haue her husband<sup>c</sup>.

If they cannot abstaine, let them marry<sup>d</sup>.

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of kindred, and affinity, prohibited by wholsome lawes; or without the consent of parents, or of others in the roome of parents if they be vnder tuition; or to other ends then God hath praefixed.

So testific with vs the reformed Churches<sup>e</sup>.

*Errors and aduersaries vnto this truth.*

Greatly hath this truth beene crossed, and contradicted, For

Some leaue it not to men, and womens discretion, but compell them whether they will, or not to marry: so did the Offenses<sup>f</sup>.

Some vtterly doe condemne marriage; as did the Gnostikes<sup>g</sup>; the Hieracites<sup>h</sup>; the Priscillianists<sup>i</sup>; the Montanists<sup>j</sup>; the Saturnians<sup>k</sup>; the Aerians<sup>l</sup>; the Apostolikes<sup>m</sup>.

Some allow of the wedded life: yet not in all sorts of persons. For

The Papiests forbid all Clergy men to marry<sup>n</sup>: as also all Godfathers, Godmothers, and whosoeuer bee of spirituall kindred<sup>o</sup>.

Some will haue none to marry but Virgins, and single persons; as the Henricians<sup>p</sup>.

Some condemne all iteration of marriage, or twice marrying, the husband or wife being dead: such heretickes were the Catharans<sup>q</sup>, &c.

Some would haue women, though married, to be all common, as the Nicolaitans<sup>r</sup>, and Dauit-georgians<sup>s</sup>.

Some will not marry according to Gods ordinance, but thinke

thinke that one man, at one and the same time, may haue many wiues. In which error were the Hermogenians<sup>p</sup>; and are the Ochinites<sup>q</sup>.

<sup>p</sup> Tert. aduc.  
Hermog.  
<sup>q</sup> Beza epist.  
10, 11.

### 33. Article.

Of excommunicate persons, how they are to be auoyded.

*That person, 1. which by open denunciation of the Church, is right cut off from the vinity of the Church, and excommunicate; ought to be taken, of the whole multitude of the faithfull as an Heathen, and Publican, 2. vntill he bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authority thereto.*

#### The Propositions.

1. The person that is rightly by the Church excommunicate, is of all the faithfull to be taken, for an Heathen and Publican.

2. An excommunicate person, truly repenting, is to be receiued into the Church againe.

#### 1. Proposition.

*The person, that is rightly by the Church excommunicate, is of all the faithfull, so be taken, for an Heathen and Publican.*

## The prooffe from Gods word.

THE most seuer, and vttermoſt puniſhment, that the viſible Church can inflict vpon the wicked, and vngodly of this world, is Excommunication: which is a part of diſcipline to be exerciſed, and that vpon vrgent occaſions, and it is commended vnto the Church; euen by God himſelfe, who in his word hath preſcribed.

1. Who are to excommunicate, namely ſuch as haue authority in the Church<sup>a</sup>.

<sup>a</sup> Math. 18. 17

1. Cor. 5. 4. 5.

2. Cor. 3. 13.

14.

2. Tim. 3. 6.

<sup>b</sup> 1. Tim. 1. 20.

<sup>c</sup> 1. Cor. 5. 1.

<sup>d</sup> Tit. 3. 10.

Math. 18. 15.

<sup>e</sup> Gal. 6. 1.

<sup>f</sup> 2. Theſ. 3. 15.

<sup>g</sup> 1. Tim. 5. 20.

<sup>h</sup> 1. Cor. 5. 13.

<sup>i</sup> Ibid. 5.

<sup>k</sup> Math. 18. 16.

<sup>l</sup> Rom. 16. 17.

<sup>m</sup> 1. Cor. 5. 11.

<sup>n</sup> Ibid. 8.

<sup>o</sup> 2. Ioh. 10.

<sup>p</sup> Conf. Helv.

1. ar. 19. & 2.

<sup>c</sup> 8. Bohem. c.

9. 14. Gal. ar.

29. 33. Belg. ar.

30. Saxon. ar.

11. 17. Aug.

de abuſe. ar. 7.

Wittemb. ar.

31. Sue. ar. 13.

2. Who are to be excommunicate, euen two ſorts of men, whereof the one peruerſe the ſound doctrine of the truth<sup>b</sup>, as did Hymeneus, and Alexander: the other be defiled with notorious wickedneſſe, as that inceſtuous perſon at Corinth was<sup>c</sup>.

The manner of proceeding in Excommunication, namely firſt by gentle admonition, and that once, or twice giuen<sup>d</sup>, with the ſpirit of meekeneſſe<sup>e</sup>, euen as to a brother<sup>f</sup>, if the fault be not notoriously knowne: and next, by open reprehension<sup>g</sup>, afterward by the publique ſentence of the Church, to put him from the company of the faithfull<sup>h</sup>, to deliuer him vnto Satan<sup>i</sup>, and to denounce him an Heathen, and a Publican<sup>k</sup>, if none admonitions will ſerue, and the crime, and perſon be very offenſiue.

A man ſo cut off from the Congregation, and Excommunicated, is of euery godly profeſſor to be auoyded<sup>l</sup>, and not to be eaten with all<sup>m</sup>, not to be companied with all<sup>n</sup>, nor to be receiued into houſe<sup>o</sup>.

This cenſure is had in great reuerence, and eſtimation among the faithfull ſeruants of God<sup>p</sup>.

## Errors, and aduerſaries vnto this truth.

1. Aduerſaries vnto this doctrine be they, Who vtterly condemne all cenſures Eccleſiaſticall, and ſo Excommunication, ſaying how the wicked are not excommunicable,

nicable, so did the Paulicians<sup>a</sup>.

Heretickes, holding other points of religion soundly, for their priuate, and singular opinions, are to bee excommunicate: so the Pelagians<sup>b</sup>.

Christians, cleauing vnto the foundation, which is Christ, are not by excommunication to be thrust out of the Church for any other errors, or misdemeanors whatsoeuer. Of which opinion be sundry Diuines, of good regard<sup>c</sup>.

2. Which allow the censure of Excommunication, so it be done.

Not (as with vs it is) by Commissaries, Chancellors<sup>a</sup>, or Bishops<sup>c</sup>: but in euery Parish<sup>f</sup>, and that either

By the whole Congregation<sup>g</sup>; or by the Eldership, and the whole Church<sup>h</sup>; or by euery Minister<sup>i</sup>, yea euery member<sup>k</sup> of the Church; or finally if not by, yet not without the consent of his Pastor, who is to be excommunicate<sup>l</sup>.

3. Which rightly vse not, but abuse the censure of Excommunication, drawing the same forth

Against what they list, euen against dead bodies, dumbe Fishes, Flies, and Vermine, when they haue annoyed them. For this the Papists are famous, or infamous rather. The dead bodies of Wiclief, Bucer, P. Fagius, were excommunicated after they were dead, and buried<sup>m</sup>.

The Bishop of Canaglion, anno D. 1593. very Catholically accursed the mute Fishes<sup>n</sup>,

S. Bernard denounced the sentence of Excommunication against Flies.

And against whom they please: so the Apostolikes excommunicated all that were married, only for that they were married<sup>o</sup>: Diotrephes thrust the Brethren out of the Church<sup>p</sup>: The Brownists excommunicate whole cities, & Churches: the Papists excommunicate euen Kings, & Emperors. Queene Elizabeth, of blessed memory, was excommunicate by three Popes, Pius quintus; Gregory the 13. and sixtus quintus. The Puritanes mislike, & finde great fault that excommunication is not exercised against Kings, and Princes<sup>q</sup>: Barrow saith that a Prince contemning the censures of the Church, is to bee disfranchised out

<sup>a</sup> Pan. Diaco-

<sup>b</sup> Prosper de

ingratis,

<sup>c</sup> Wolf. Mus.

car. p. 63.

lezler. l. d. de

diutur. bel. Eu

char. p. 73. b.

<sup>d</sup> Sold, of Bar

<sup>e</sup> Affer. po-

lit. an. 1604.

Bishops are

to be obeyed

neither when

there cite, nor

when they

Excommuni-

cate, saith the

Marpr. Thel.

4682, 83.

<sup>f</sup> Demon. of

dis. c. 12.

<sup>g</sup> Hunr. of the

Foxe, E. 1.

<sup>h</sup> T. C. 1. rep.

p. 146.

<sup>i</sup> Aul. to M.

Car. let. p. 30.

<sup>k</sup> Bar. dis. c.

p. 20.

<sup>l</sup> Petit, of the

100.

<sup>m</sup> A. & Mo,

<sup>n</sup> Mar. Galio.

lib. 6. p. 592.

<sup>o</sup> Per. de. Na-

tal. in vita. Ber

<sup>p</sup> Epiphani.

9. 3. Iohn 10.

<sup>q</sup> Aul. to M.

Car. let. p. 30.

<sup>r</sup> T. C. rep. 2.

part.

\* Bar. difco.

p. 14.

<sup>u</sup> Sur. of disci.  
c. 25. p. 284.

\* Knox, order  
of Excom. in  
Scot. A. 2.

of the Church, and deliuered ouer vnto Satan<sup>2</sup>.

Also for what things they list, euen for May-games, and Robbin-hoods matters, as sometimes it was denounced in Scotland by the new Presbyterie<sup>n</sup>: and for all crimes, which by Gods law deserue death: and for all things that to Gods people be scandalous; yea not onely for all matters criminall, but also for the very suspition of avarice, pride, &c<sup>x</sup>.

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

## 2. Proposition,

*An excommunicate person, truly repenting, is to be receiued into the Church againe.*

The prooffe from Gods word.

Sundry be the reasons and ends, why Excommunication is vsed; as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That many good men bee not euill spoken of, for a few bad;

That good and vertuous persons may not bee infected through the continuall, or much familiaritie of the wicked: For as Saint Paul saith, a little leauen leaueneth the whole lump<sup>a</sup>.

And that he which hath fallen, through shame of the world may at the length learne to blaspheme no more<sup>b</sup>; and through repentance be saued<sup>c</sup>.

Among all other causes therfore of Excommunication, one is, and not the least, that the person Excommunicate may not be condemned vtterly, but retorne vnto the Lord by repentance; and so be receiued againe into the visible Church, as Saint Paul willed the incestuous man should be<sup>d</sup>.

<sup>a</sup> 1. Cor. 5. 6.  
<sup>b</sup> 1. Tim. 1. 20  
<sup>c</sup> 1. Cor. 5. 5.  
<sup>d</sup> 1. Cor. 2. 7.  
&c.

The

*The Adversaries unto this truth.*

Contrariwise the Montanists<sup>a</sup>, and the Nouatians<sup>b</sup>, are of opinion that so many as after Baptisme doe fall into sinne, be vterly damned of God, and therefore bee not to finde fauour at the Churches hands.

<sup>a</sup> D. Hiero, ad Marc. l. 2.  
<sup>b</sup> D. Cyprian, l. 4. epist. 2.

## 34. Article.

Of the traditions of the Church.

It is not necessary that traditions and ceremonies be in all places, one, or vterly like : for at all times they haue bin diuers, and changed, according to the diuersitie of countries, times, and mens manners; so that nothing bee ordained against Gods word, <sup>1.</sup> whoeuer through his priuate iudgement willingly, and purposely doth openly breake the traditions and ceremonies of the Church, <sup>2.</sup> which be not repugnant to the word of God, and be ordained, and approoued by common authority, ought to bee rebuked openly (that other may feare to doe the like) as hee that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren. <sup>4.</sup> E- uery particular or nationall Church, hath authority to ordaine, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that all things be done to edifying.

*The Propositions.*

1. Traditions, or ceremonies are not necessary to bee like, and the same in all places,
2. No priuate man, of a selfe. will, and purposely, may in pub-



like violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the word of God.

3. Ceremonies, and traditions, ordained by authority of man, if they be repugnant to Gods word, are not to bee kept, and obserued of any man.

4. Euery particular, or nationall Church, may ordayne, change, and abolish ceremonies or rites, ordained onely by mans authority, so that all things be done to edifying.

# 1. Proposition.

*Traditions, or ceremonies, are not necessarily to be like, or the same in all places.*

The prooffe from Gods word.

<sup>a</sup> A. 6. 14. 10.

13. & 15. 1, & c.

Gal. 2. 3, & c.

Eph. 2. 14.

Col. 2. 16.

<sup>b</sup> Acts 2. 46.

5. 24.

<sup>c</sup> Acts 13. 14.

17. 2. 18. 4.

<sup>d</sup> Acts 2. 46. 3.

15. 26.

<sup>e</sup> A. 9. 20. 14.

1. 17. 10. 18. 4.

<sup>f</sup> Acts 19. 9.

<sup>g</sup> Acts 5. 42.

<sup>h</sup> A. 1. 13. 20.

8. 28. 30. 31.

<sup>i</sup> Act. 2. 46. 3. 1.

<sup>k</sup> Acts 20. 7.

<sup>l</sup> Acts 2. 46.

<sup>m</sup> Act. 16. 33.

10. 27. 48.

<sup>n</sup> Act. 8. 12.

10. 27. 48.

<sup>o</sup> A. 8. 36.

**I**F a necessitie were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law bin, as they are now <sup>a</sup>, abolished, neither would the Apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke <sup>b</sup>, sometime on the Sabbath dayes <sup>c</sup>, sometimes publikely, in the Temple <sup>d</sup>, in the synagogues <sup>e</sup>, and in the Schooles <sup>f</sup>, sometimes Priuately, in house after house <sup>g</sup>, and in chambers <sup>h</sup>, sometimes in the day time <sup>i</sup>, sometime in the night <sup>k</sup>.

Neither kept they the same course in the ministrations of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies <sup>l</sup>, and in priuate houses <sup>m</sup>, before many <sup>n</sup>, and when none of the faithfull, but the minister onely, and the party to be baptized, were present <sup>o</sup>; and ministred likewise the Supper of

of the Lord, in the day time <sup>p</sup>, and at midnight <sup>q</sup>, in the open Churches<sup>r</sup>, and in priuate houses <sup>r</sup>.

So nothing therefore bee done against the word of God, traditions, and ceremonies, according to the diuersitie of countries, and mens manners, may be changed and diuers.

Of this iudgement with vs be all reformed Churches<sup>t</sup>.

*The Errors and aduersaries vnto this truth.*

They are greatly deceiued therefore which thinke that

The Iewish ceremonies, prescribed by God himselfe for a time vnto the Iewes, are to be obserued vs Christians. Such were the old Heretikes, the false Apostles<sup>a</sup>, the Cerdonites<sup>b</sup>, the Cerinthians<sup>c</sup>, and the Nazarites<sup>d</sup>, and are the Familists<sup>e</sup>.

The traditions, and namely the tradition, and ceremony of the seauenth day for the Sabbath; and the maner of sanctifying thereof, must necessarily be one, and the same alwaies, and in all places. Hence the demi-Iewes, and English Sabbatarians, as firme, first touching the sanctification of the seauenth day, how

It is not lawfull for vs to vse the seauenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it<sup>f</sup>.

So soone as the 7. day was, so soone was it sanctified, that we might know, that as it came in with the first man, so must it not goe out, but with the last<sup>g</sup>.

The Sabbath (or seauenth day, of Rest,) which hath that commendation of antiquity, ought to stand still in force<sup>h</sup>.

All the Iudaicall dayes, and Feasts being taken away, onely the Sabbath remaineth<sup>i</sup>.

And next concerning the forme, and manner of keeping the day, they deliuer that,

Wee are bound vnto the same Rest with the Iewes on the Sabbath day<sup>k</sup>.

As the first seauenth day was sanctified: so must the last be.

We be restrained vpon the Sabbath from worke, both hand and foote, as the Iewes were<sup>m</sup>.

<sup>p</sup> Acts 2. 46.  
<sup>q</sup> Acts 20. 11.  
<sup>r</sup> 1 Cor. 11. 17.  
<sup>r</sup> Acts. 20. 7. 346.  
<sup>t</sup> Conf. Helv. 2. c. 17. 27. Bohem. c. 15. Gal. ar. 22. Belg. ar. 32. Aug. ar. 15. & ar. 7 touch. abuses, Sax. ar. 20. Wittemb. ar. 35. Sued. c. 14. <sup>a</sup> Acts. 15  
<sup>b</sup> Tertul. contra Mar. l. 4.  
<sup>c</sup> Philacter.  
<sup>d</sup> D. Hieron. in epist. ad Aug.  
<sup>e</sup> H. N. euang. c. 13. sect. 5.

<sup>f</sup> D. B. Sab. do.  
<sup>g</sup> 1. B. p. 4.  
<sup>g</sup> Ibid. p. 6.

<sup>h</sup> Ibid. p. 9.  
<sup>i</sup> Ibid. 128.

<sup>k</sup> Ibid. p. 125.  
<sup>l</sup> Ibid. p. 6.  
<sup>m</sup> Ibid. p. 127.

<sup>n</sup> Ibid 174.

<sup>o</sup> Ibid. p. 173.

<sup>p</sup> Ibid p. 165.

<sup>q</sup> Concil. Trid  
sess. 7. can. 13.

Euery ecclesiasticall minister in his charge necessarily must preach, and make a sermon euery Sabbath day <sup>a</sup>, euery man or woman, vnder paine of vtter condemnation, must heare a Sermon euery Sabbath day <sup>o</sup>.

Euery pastor in his charge must execute the discipline, and (Presbyteriall) gouernment in his parish, euery Sabbath day <sup>p</sup>.

Last of all, deceiued bee the Romane Catholikes, which are of opinion how the Ceremonies of their Church, are vniuersally, and vnder the paine of the great curse, necessarily to be vsed in all places, and countries <sup>q</sup>.

## 2. Proposition.

*No priuate man, of a selfe will, and purposely, may, in publike, violate the traditions, and ceremonies of the Church, which by common authority bee allowed, and are not repugnant to the word of God.*

The prooofe from Gods word.

Great is the priuiledge, great also the liberty and freedome of Gods Church, and people.

For they are deliuered,

From the curse of the Lawe <sup>a</sup>.

From the Law of sinne, and of death <sup>b</sup>.

From all Iewish rites, and ceremonies <sup>c</sup>.

And from all human ordinances, and traditions whatsoever, when they are imposed vpon the consciences of men, to be obserued vnder paine of eternall condemnation <sup>d</sup>.

Notwithstanding the Church, and euery member thereof, in his place, is bound to the obseruation of all traditions, and ceremonies which are allowed by lawfull authority, and are not repugnant to the word of God: For he that violateth them, contemneth not man, but God, who hath giuen power to his Church to establish whatsoever things shall make vnto comelineffe

<sup>a</sup> Gal. 3. 23.

<sup>b</sup> Rom. 8. 2.

<sup>c</sup> Acts 15. 24.

<sup>d</sup> Col. 2. 8.

<sup>e</sup> 1 Cor. 4. 46.  
26.

ness, Order, and Edification<sup>f</sup>.

This, of our godly brethren in their published writings, is approved.

*The adversaries unto this truth.*

Notwithstanding, say the Anabaptists<sup>h</sup>, The people of God are free from all lawes, owe obedience to no man, are not to bee bound with the bands of any iurisdiction of this world, say the Brownists<sup>i</sup>; are freed from the obseruation of all rites, and ecclesiasticall ceremonies; say certain ministers of the precise faction both in Scotland, and England<sup>k</sup>.

Again, these be of the Clergie, who rather then they will vlc, or obserue any rites, ceremonies, or orders, though lawfully ratified, which please them not, will disquiet the whole Church, forsake their charges, leaue their vocations, raise stirr, and cause diuisions in the Church; as did many, when it was in Germanie about the Rhene, Frankeland, and Sueauland, whereby most lamentable effects did ensue<sup>l</sup>; and doe the re-factorie ministers in the Church of England at this day<sup>m</sup>, the more is the pitie.

The principall author of these tragickall furies about ceremoniall matters was Flacius Illyricus, whose preachings were, that rather then ministers should yeeld vnto the seruitude of ceremonies, they should abandon their calling, and giue ouer the ministry to the end that Princes and magistrates esch for feare of vproes, and popular tumults, might be forced at the length to set their ministers free from the obseruation of all ceremonies, more then any were willing to vlc themselves.

shire, 14. Dorsetshire 17. Hartfordshire 17. Northamptonshire, 20. Surry 21. Norfolk 28. Wilshire 31. Buckinghamshire 33. Suffex 47. Lecestershire 57. Essex 57. Cheshire 12. Bedfordshire 16. Somersetshire 17. Daybysire 20. Lancashire 21. Kent, 23. London, 50. Lincolnshire, 33. Warwickshire, 44. Devonshire, and Cornwell, 71. Northamptonshire, 57. Suffolke. 71.

<sup>n</sup> Fateor me sua fuisse & Francis, & alijs, ne desererent Ecclesias propter seruitutem, quod sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vastitatem fuisse faciendam in templis, & metu seditionum terrendos Principes, ego ne nunc quidem am tristis sententia autem esse velim, inquit Phil. Melancthon epist. ad pium Lectorem inter epist. Theolog. suas Pag. 455.

Cc.

Prop.

<sup>f</sup> Conf. Helv. 1. ar. 25 & 26. c. 24. Bohem. c. 15. 18. Aug. 20. 415. Sax. ar. 20. Suc. c. 14.

<sup>h</sup> Bulling. contra Anabapt. lib. 2. c. 2.

<sup>i</sup> R. H. on Pfal. 122.

<sup>k</sup> D. Bar. cofer. at Hamp. 70. 71.

<sup>l</sup> Phil. Mel. epist. ad pastores & in comitatu Mansfeld.

<sup>m</sup> Burges in his letter vnto K. James, anno, 1604.

saith the number of those ministers for the

ling comfort

mitie, were 600.

of 700.

(as it is in the

ministers of

Lincolneshire

pologie) in

Oxfordshire

9. Stafford

## 3. Proposition.

*Ceremonies, and traditions, ordained by the authoritie of man, if they be repugnant to Gods word, are not to be kept, and observed of any man.*

## The prooffe from Gods word.

<sup>a</sup> Exod. 30.

4, &c.

<sup>b</sup> Dan. 3. 1. &c

<sup>c</sup> See afore

Art. 22. prop.

3. 4. 5.

<sup>d</sup> Thou shalt

make thee no

grauen I-

mage, neither

any similitude

of things, &c.

Thou shalt

not bowe

downe to

them, neither

serue them,

&c. Exod.

20. 4. 5.

<sup>e</sup> 1. Cor. 7. 23

<sup>f</sup> Acts 5. 29.

<sup>g</sup> Con. Helv.

1. ar. 4. & 2. c.

124. 27. Basil.

ar. lect. 3. ar.

10. Bohem. c.

15. Gal. ar. 24.

33. Belg. ar. 7.

29. 32. Au-

gust. ar. 15.

Witteb. ar.

28. 29. 32. 31.

Suenica. c. 8.

14. 15.

Of ceremonies, and traditions repugnant to the word of God, there be two sorts; whereof some are of things meerly impious, and wicked; such was the Israelites calfe<sup>a</sup>, and Nebuchadnezzars idoll<sup>b</sup>; and bee the Papistical Images, Reliques, Agnus-deis, and Crosses, to which they doe giue diuine adoration<sup>c</sup>. These, and such like be all flatly forbidden<sup>d</sup>. Others are of things, by God in his word neither commanded, nor forbidden; as of eating, or not eating Flesh; of wearing, or not wearing some Apparell; of keeping, or not keeping some dayes holy by abstinence from bodily labour, &c: the which are not to be observed of any Christian, when for sound doctrine it is deliuered, that such workes either doe merit remission of finnes; or bee the acceptable seruice of God; or doe more please then the obseruation of the lawes prescribed by God himselfe; or necessarily to be done, in so much as they are damned, who doe them not.

Wee must therefore haue alwaies in minde, that wee are bought with a price, and therefore may not be the seruants of men<sup>e</sup>; and that none humane constitution in the Church, doth binde any man to breake the least commandement of God<sup>f</sup>.

The consideration hereof hath caused other Churches also with a sweete consent to condemne such wicked ceremonies, and traditions of men<sup>g</sup>.

The

*The Errors and aduersaries to this truth.*

Such vngodly traditions, and ceremonies, are all the ceremonies and traditions in a maner of the Antichristian synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed vpon the Church, necessarily, and perpetually to be obserued of all, and euery Christian, vnder paine of damnation both of soule and body. For say they (speaking yet of their priuate, and Classicall In-iunctions about the Sabbath day.) The Lord hath commanded so precise a Rest vnto all sorts of men, that it may not by any fraude, deceit, or circumuention whatsoeuer be broken, but that he will most seuerely require it at our hands, vnder the paine of his euerlasting displeasure.

This (viz. the manner of keeping the Sabbath prescribed by themselves) the Lord requireth of all, & euery one continually from the beginning to the end of our liues, without any interruption. Vnder the paine of euerlasting condemnation.

Another sort of people there is among vs, which will obserue, and vse all Ceremonies whatsoeuer, as the temporizing Familists, who at Rome, and such like places of Superstition, will goe vnto idolatrous seruices, and doe adoration vnto Idols<sup>c</sup>; and no where will they stricke, or varie with any one about Religion, but keepe all externall orders<sup>d</sup>, albeit in their hearts they scorne all professions and seruices but their owne; tearing all Temples, and Churches, in derision Common houses<sup>e</sup>; and all Gods seruices, or religions besides their owne, foolishnesse<sup>f</sup>.

<sup>a</sup> D. B. Sab.  
doct. 1. book,

p. 98.

<sup>b</sup> Ibid. page.

146.

<sup>c</sup> Patterne of  
the praef.

Temp.

<sup>d</sup> Ibid.

<sup>e</sup> H. N. spir.

land, cap. 5.

sect. 1.

<sup>f</sup> Ibid.

*To the Christian Reader.*

Christian, and beloued Reader, let me request thee to obserue well the first section of the proofof this present proposition; and therein how I speake of ceremonies, and traditions apparently impious, &



mong which I doe reckon papisticall Crosse, wherunto the Romaniſts do attribute diuine adoration, as else-where in this booke, and subscription of mine, I haue declared, and could more copiously; but the reliques of a Libell of theirs, left in the Parish Church of Euborne in Barkshire an. 1604. sufficiently shall expresse the thoughts of Papists touching their Crosse, and Crossing: whose words be these

Now Ma. Parſon, for your welcome home,  
Read these few lines, you know not from whom.  
You hold Crosse for an outward token, and signe,  
And remembrance only, in religion thine;  
And of the profession the people doe make.

For more then this comes to, thou doest it not take.

And Yet holy Church tels vs, of holy Crosse much more.

Of power, and vertue to heale sicke, and sore;

Of holinesse to blesse vs, and keepe vs from euill;

From fowle feed to fend vs, and saue vs from Deuill;

And of many miracles, which holy Crosse hath wrought;

All which by tradition, to light Church hath brought.

Wherefore holy worship, holy Church doth giue;

And surely so will we, so long as we liue.

Though thou saist Idolatrie, and wilde superstition,

Yet we knowe it is holy Churches tradition.

Holy Crosse then disgrace not, but bring it in renouance.

For vp shall the Crosse goe, and you shall downe.

Of this Crosse I speake, and meane, and of none other, when

I number it among things utterly impious, and vnlawfull.

And therefore haue I not a litle wondered at those my Bre-

thren, which draw these words of mine in this section vnto

the Crosse vsed in our Church at Baptisme<sup>h</sup>, which I neuer

thought, nor take to be either papisticall, or impious, because

none adoration, not so much as ciuill, much lesse diuine, is gi-

uen thereunto, either by our Church in generall, or of any mi-

nister, or member thereof in particular. If they haue no other

Parons for their not vsing, or refusing the ceremonies of the

Crosse then my selfe, they are in an ill case. For both in my

iudgement

8 Vide, Coster.  
Iesuy. enchirid.  
Controversy, c  
11, de S. Cruc.  
pag. 358. Sec. 2

b Abrid. of  
the Lincolne  
miniſt. Apol.  
vnto K. James,  
an. 1605 p. 30

iudgement, and practise I doe allow thereof. This their peruer-  
ring of my words, contrary to their sence, and my meaning,  
tellet mee that other mens words, and names are but too  
much abused by them in that booke, to the backing of schisme  
and faction in the Church, and State, which from our soules we  
doe abhorre.

4. Proposition,

*Every particular or nationall Church, may ordaine, change, and  
abolish ceremonies, or rites, ordained onely by mans authority, so that  
all things be done to edifying.*

It hath pleased our most mercifull Lord, and Saviour Christ,  
for the maintenance of his Church militant, that two sorts of  
rites, or ceremonies should be vsed, whereof

Some, God his most excellent maiesty hath himselfe ordain-  
ed, as the ceremony of Baptisme, and the Lords Supper:  
which are till the end of the world, without all addition, dimi-  
nution, and alteration, with all zeale, and religion to be obser-  
ued.

Others be ordained by the authority of each prouinciall, or  
nationall Church, and that partly for comelines, that isto say,  
that by those helpes, the people of God the better may be in-  
flamed with a godly zeale; and that sobernes, and grauity may  
appeare in the well handling of Ecclesiasticall matters: & part-  
ly for order sake, euen that Gouernors may haue rules and di-  
rections how to gouern by, Auditors, and inferiours may know  
how to prepare, and behaue themselves in sacred assemblies;  
and a ioyfull peace may be continued, by the well ordering of  
Church affaires.

We haue already proued<sup>a</sup>, that these latter sort of cerem-  
onies may be made, and changed, augmented or diminished, as  
fit opportunity, and occasions shall bee ministred, and that by  
particular or nationall Churches: which thing is also affirmed  
by our neighbours<sup>b</sup>

<sup>a</sup> In this art.  
Prop. 1.  
<sup>b</sup> Conf. Helv.  
2. c. 27. Bohe.  
c. 15. Gal. ar.  
32. Belg. ar. 32  
Aug. de abu.  
ar. 7 Witte. ar.  
35. Suc. c. 14.

*Adversaries unto this truth.*

This manifesteth to the world the intolerable arrogancie of the Romish Church, which dare take vpon her to alter, and apply to wrong vses, the very Sacraments instituted euen by Christ himselfe<sup>a</sup>; and to prescribe ceremonies, and rites not to some particular, but to all Churches. in all times, and places<sup>b</sup>.

<sup>a</sup> See. ar. 25.

pr. 10.

<sup>b</sup> Trid. Conc.

ses. 7. c. 13.

<sup>c</sup> T. C. 1. rep.

p. 120.

<sup>d</sup> D. B. doc.

of Sab. 1. B.

p. 32.

<sup>e</sup> Ibid. p. 47.

It sheweth also the boldnesse of our home-adversaries, the Puritane dominicanes, which say that the Church, nor no man can take away the liberty (of working fixe daies in the weeke) from men, and driue them to a necessary rest of the body (vpon any day sauing the seauenth<sup>c</sup>.)

Againe say these men, the Church haue none authority, ordinarily, and perpetually to sanctifie any day, but the seauenth day, which the Lord hath sanctified<sup>d</sup>, nor to set vp any day like to the Sabbath day<sup>e</sup>.

The latter sort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holy daies falling on the weeke daies, and ordained by the lawfull authority of the Church.

## 35. Article.

## OF HOMILIES.

*The second booke of Homilies, the seuerall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore wee iudge them to be read in Churches by the ministers diligently, and distinctly, that they may be understood of the people.*

## Of the names of the Homilies.

- |   |  |
|---|--|
| 1. Of the right vie of the Church.  | 11. Of Almes doing.  |
| 2. Against perill of Idolatry.  | 12. Of the Natiuity of Christ.   |
| 3. Of the repairing, and keeping cleane of Churches.                            | 13. Of the passion of Christ.  |
| 4. Of good works, first of Fasting.   | 14. Of the Resurrection of Christ.   |
| 5. Against Gluttony, and drunkennes.  | 15. Of the worthy receiuing of the Sacrament of the Body, and Blood of Christ. |
| 6. Against excesse of apparel.  | 16. Of the gifts of the holy Ghost.  |
| 7. Of prayer.   | 17. For the Rogation daies.  |
| 8. Of the place, and time of prayer.  | 18. Of the state of Matrimony.   |
| 9. That common prayers, and Sacraments ought to be ministred in a known tongue. | 19. Of Repentance.   |
| 10. Of the reuerend estimation of Gods word.                                    | 20. Against Idleness.  |
|   | 21. Against Rebellion.   |

Touching this Article the greatest matter is, not whether these Homilies meant, and mentioned doe containe doctrines both godly, wholefome, and necessary, but whether Homilies, or any Apocrypha writings at all may bee read in the open Church, and before the congregation, which I think they may, and prooued thus.

Great is the excellency, great also the vtility of Gods word preached, Therefore saith S: *Paul*, None can belceue without a preacher: and, Woe is me if I preach not the Gospell. Howbeit the manner of preaching is not alwaies one, and the same. For the Apostles were to teach as well by the penne, as by the liuely voice.

*Paul* did preach the Gospel by writing<sup>d</sup>, we owe in a manner

<sup>a</sup> Rom. 10.<sup>b</sup> 1. Tim. 4. 16<sup>c</sup> D. Whirak.

cont. Bel. con.

1. q. 6. p. 335.

<sup>d</sup> D. Fulke

against

the Rhem. an.

Rom. 1. 15.

<sup>a</sup> Pauli vinculis plura pene quam libertati debemus. Beza.

<sup>e</sup>pi. ded. Olevian. com. in epi. ad Galat.

<sup>f</sup> The Ministers of Geneva's epist.

before, Calvin on Deuteron.

<sup>g</sup> Soiter de Vinda de bello, Pa. l. 2.

<sup>h</sup> D. Chryf. & Muscul. in ad Col. 4.

<sup>i</sup> Euf. l. 4. c. 23

<sup>k</sup> Idem l. 3. c. 3

<sup>l</sup> T. C. 1. rep. p. 110.

<sup>m</sup> D. Sactclif. an. to the Pet. str. c. 1. p. 23.

<sup>n</sup> Editæ sunt igitur iam pridem Gallicæ istæ conciones (Calvini in Iobum) &c. Nequid vero temere factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum ecclesiarum fructu, quibus usque adeo privatim & publice placuerunt, ut plurimis in locis, quibus quotidiani Pastores decant, pastorum Cice fuerint, &c. Beza, præf. Concilium I. Cal. in Iobum. ° Smeton. contra Hamilton. p. 106.

ner more to the bonds of *Paul* (for his bookes,) than to his liberty for preaching.

*Calvins* writings will edifie all men continually in the time to come; *Protestants* bookes are witnesses of sound doctrine, and sincere Christianitie.

For my part, I cannot but magnifie the goodnes of God for all good meanes to bring vs vnto Faith, and so vnto saluation; but especially for the written labors of holy, and learned men, whose doings in all ages not onely haue beene approoued, but also vsed, and read many of them in the most sacred assemblies.

So

In the primitiue Church was publikey read in the Epistle the *Laodicians* in the Church of the *Colossians*<sup>n</sup>, the Epistle of *Clemens* vnto the *Corinthians*.

*Hermes* his pastor<sup>k</sup>, and the Homilies of the Fathers<sup>l</sup>.

In the reformed Church in *Flanders*<sup>m</sup>, and *France*<sup>n</sup>, read are *M<sup>r</sup>. Calvins* sermonis vpon *Iob*; and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme is both read, and expounded publikey, and that before the whole Congregation<sup>o</sup>.

### The Errors, and aduersaries vnto this truth.

<sup>a</sup> Wilkin. 2. against the Fa. of Loue, p. 75

<sup>b</sup> Bullin. contra Anabap.

<sup>c</sup> H. N. lamen. Complaint.

<sup>d</sup> Idem 1. exhor. 16. 18.

Deceiued then, and out of the way of truth, are they which of Preaching by the mouth conceiue either too basely, or too highly; too basely, as doe the Anabaptists, and Family of Loue; they affirming there ought to be no preaching at all<sup>a</sup>; and that Preachers are not sent of God, neither doe preach Gods word but the dead letter of the Scripture<sup>b</sup>, these, with the said Anabaptists, teaching them letter Doctors<sup>c</sup>, preaching the letter, and imagination of their owne knowledge, but not the word of the liuing God<sup>d</sup>.

Too highly, as doe the Puritanes of all sorts. For say they except

Except God worke miraculously, and extraordinarily, (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliuer so much as one poore soule from destruction<sup>e</sup>; Reading (of whatsoeuer in the Church) without preaching, is not feeding, but as ill as playing vpon a stage, and worse too<sup>e</sup>.

<sup>e</sup> T. C. 1. rep.  
<sup>p. 17. 3.</sup>  
<sup>1. Admon. to the Parliam.</sup>

Without Preaching of the word (*viz.* by the liuely voice of a minister, and, without the booke) the Sabbath cannot be halowed either of a minister, or people in the least measure, which the Lord requireth of vs<sup>s</sup>.

Next, erre do they which set their wits, and learning either against all bookes in generall, except the sacred Bible, or against the publike reading of any learned mens writings; bee they neuer so diuine, and godly in the open, and sacred assemblies.

<sup>e</sup> D. B. Sab. do.  
<sup>2. B. p. 277.</sup>

Of the former sort are the Anabaptists, who as *Sleidan* recordeth did burne the bookes, writings, and monuments of learned men, reseruing and preseruing onely the holy Scriptures from the fire<sup>h</sup>.

<sup>b</sup> Sleidan.  
<sup>com. l. 10.</sup>

Of the latter be the Brownists, Disciplinarians, and Sabbatarians.

The Brownists do say, that no Apocrypha must be brought into the Christian assemblies; so the Disciplinarians, Ministers ought not to reade openly in the congregation any writings, but onely the Canonick Scriptures<sup>n</sup>, they complaine that humane writings are brought into the Church<sup>l</sup>, they cry out, Remoue Homilies<sup>m</sup>, and they supplicate vnto K. *James*, that the Canonick Scriptures onely may be read in the Church<sup>n</sup>.

<sup>i</sup> Gifford 2.  
<sup>gainst the</sup>  
<sup>Br. 15.</sup>  
<sup>k</sup> Fruet, ser. on  
<sup>Rom. 12. p. 60.</sup>  
<sup>l</sup> Def. of the  
god. Min. p.  
116.

And so, but much more bitterly, and erroneously the Sabbatarians: wee damne our selues (say they) if wee goe not from those ministers and Churches, where the Scriptures and Homilies onely bee read: and seeke not vnto the Prophets when (and so often) as we haue them not at home.<sup>o</sup>

<sup>m</sup> 1. Admon.  
to Parliam.  
<sup>n</sup> The Petic.  
of the thou-  
sand.  
<sup>o</sup> D. B. Sab.  
doc. 2. booke  
p. 173.



## 36 Article.

## Of consecration of Bishops, and Ministers.

*The booke of Consecration 1. of Archbishops, and Bishops, and ordering of Priests, and Deacons, set forth in the time of Edward the sixt, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such consecration, and ordering: neither hath it any thing, that of it selfe is superstitious, or ungodly. And therefore 2. whosoever are consecrated, or ordered according to the rites of that booke, since the second yeere of the aforesaid K. Edward unto this time, or hereafter shall be consecrated, or ordered, according to the same rites, we decree all such to be rightly, and orderly, and lawfully consecrated and ordered.*

*The Propositions.*

1. It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

2. Whosoever be or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

## 1. Proposition.

*It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.*

The

## The prooffe from Gods word.

**A**lbeit the tearmes, and titles of Archbishops wee finde not: yet the superioritie which they enioy, and authoritie which Bishops and Archbishops doe exercise, in ordering, and consecrating of Bishops, and Ecclesiasticall Ministers, is grounded vpon the word of God. For we finde, that

In the Apostles daies, how themselves both were in dignity about the Euangelists, and the 70. disciples, and for authoritie both in and ouer the Church, as twelue Patriarches, saith *Beza*,<sup>a</sup> and also established an Ecclesiasticall Hierarchie. Hence came it that Bishop was of Ierusalem,<sup>b</sup> James<sup>c</sup> of Antioch, *Peter*<sup>d</sup>, of the *Asian* Churches, *Iohn*<sup>e</sup>, of *Alexandria*, *Marke*<sup>f</sup>, of Ephesus<sup>g</sup>, yea and all Asia<sup>h</sup>, *Timothee*<sup>i</sup>, of all Creete, *Titus*<sup>j</sup>, of Philippos, *Epaphroditus*<sup>k</sup>, of Corinth and Achaia, *Apollon*<sup>l</sup>: of Athens, *Dionisius*<sup>m</sup>; of Frante, *Crescens*<sup>n</sup>, of Brittain; *Aristobulus*<sup>o</sup>.

Of Antioch, *Peter*<sup>c</sup>, of the *Asian* Churches, *Iohn*<sup>d</sup>, of *Alexandria*, *Marke*<sup>e</sup>, of Ephesus<sup>f</sup>, yea and all Asia<sup>g</sup>, *Timothee*<sup>h</sup>, of all Creete, *Titus*<sup>i</sup>, of Philippos, *Epaphroditus*<sup>j</sup>, of Corinth and Achaia, *Apollon*<sup>k</sup>: of Athens, *Dionisius*<sup>l</sup>; of Frante, *Crescens*<sup>m</sup>, of Brittain; *Aristobulus*<sup>n</sup>.

In the purer times succeeding the Apostles, so approoued was the administration of the Church affaires by these kind of men, as

They ordained Patriarches, and Corepiscopie<sup>m</sup>.

They ratified the degrees of Ecclesiasticall supereminencie, at the first, and most famous Councell at Nice<sup>n</sup>.

They gloried much, and greatly, that they had received the Apostles doctrine by a succession of Bishops<sup>o</sup>; that they were the successors in the Apostles doctrine, of the godly Bishops<sup>p</sup>, and that Bishops succeeded in the roome of Apostles<sup>q</sup>.

Their godly monuments, and worthy labours, and bookes yet extant doe shew that Bishop was of Lions, *Irenaeus*; of Antioch, *Ignarius*; of Carthage, *Cyprian*; of Hierusalem, *Cyrill*; of Alexandria, *Athanasius*; *Basil*, of Cefarea; of all Thracia, Asia, and Pontus, *Christostome*; *Hilarie* of Potiers; *Augustine* of Hippo, *Ambrose* of Millane: all of these, most notable instruments for the aduancement of Gods honour, and glory in their daies.

Finally, from the Apostles daies hitherto there neuer wanted

<sup>a</sup> *Bez.* in *Ag.*  
Apost. 1. 2.

<sup>b</sup> *D.* Christ. in  
*Ag.* hom. 33.

<sup>c</sup> *D.* *Hic.* in  
*Gal.*

<sup>d</sup> *Eur.*

<sup>e</sup> *D.* *Hier.* ad  
*Buagr.*

<sup>f</sup> *D.* *Hier.* in 2.  
*Tim.* 5.

<sup>g</sup> *Theo.* arg. in  
epist. ad *Tit.*

<sup>h</sup> *Theo.* in epi.  
ad *Phil.*

<sup>i</sup> *Eusl.* 7.

<sup>j</sup> *Dorothe.* in

*Apost.* synop.

<sup>k</sup> *Heming.*

<sup>l</sup> *syntag.* tit. de

*guber.* Ec.

<sup>m</sup> *Beza* epist. 1.

<sup>n</sup> *D.* *lien.* l. 3.

<sup>o</sup> *c.* 7.

<sup>p</sup> *Sadeel* de

*leg.* voc p. 20.

<sup>q</sup> *D.* *Aug.* in

*Psal.* 44.

ted a succession of Bishops, neither in the East, nor Westerne Churches, albeit there haue bin from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions, and places, to the discredit of their calling and profession. So provident hath the Almighty beene for the augmentation of his glory, and people by this kinde, and calling of men.

*The Errors and adversaries vnto this truth.*

This manifesteth the erroneous and euill minds,

1. Of the Anabaptists, who condemne all superioritie among men, saying that euery man should be equall for calling; and that there should be no difference of persons among Christians<sup>a</sup>.

<sup>a</sup> Sleidan.

com. lib. 5.

<sup>b</sup> Niceph. lib.

12. c. 49.

<sup>c</sup> Mag. eccles.

hist. c. 7. c. 5.

ec. Niceph.

<sup>a</sup> August. de

heres. cap. 53.

<sup>c</sup> D. Bernard.

in Can. ser. 66

<sup>f</sup> Declar. mo-

ruū & cap. 20.

<sup>g</sup> Quodlibets.

p. 142.

<sup>a</sup> Fruit. ser. on

Rom. 12. p. 37.

<sup>i</sup> Affer. polit.

p. 29.

<sup>k</sup> Admon. to

the Bar.

<sup>l</sup> Disco. of D.

Ban. ser. p. 37.

<sup>m</sup> Demon. of

Dis. epist. ded.

2. Of the old heretickes, viz. the Contobaptites, which allowed of no Bishops<sup>b</sup>;

The Acephalians, who would not bee at the command, or yeeld obedience vnto the Bishops<sup>c</sup>;

The Aerians, that equalled Bishops, and Priests, making them all one<sup>d</sup>;

The Apostolikes, which condemned Prelacie<sup>e</sup>.

3. Of the late Schismatikes, namely

The Iesuites, who cannot brooke Episcopall praheminence<sup>f</sup>; and in their high court of Reformation haue made a Law, for the vtter abrogation of all Episcopall iurisdiccions<sup>g</sup>.

The disciplinarians, or Puritans among our selues. For

They abhorre, and altogether doe loath the callings of Archbishops, Bishops, &c. as the author of the Fruitfull Sermon doth<sup>h</sup>, and say, that by the praelaticall Discipline, the libertie of the Church is taken away<sup>i</sup>, and that in stead of

Archbishops, and Bishops, an equalitie must be made of mini-  
sters<sup>k</sup>.

They tearme the differences of Ministers, A proude ambitious superioritie of one minister aboue another<sup>l</sup>; and Archbishops, and Bishops, they call the supposed Gouvernours of the Church of Eogland<sup>m</sup>.

Some

Some of them will not haue Bishops to bee obeyed eyther <sup>n Mar, the</sup> when they cite, or whenthe they inhibite, or when they excom- <sup>46. 82, 83.</sup> municate <sup>o Sold, of Bar,</sup> n.

Some of them haue not onely Archbishops, and Bishops, but also Parsons, and Vicars in detestation. For <sup>P 1, Admon. to the Parliam.</sup>

*Miles Monopodios* numbred Parsons, and Vicars among the hundred points of Popery, yet remayning in our <sup>9 Bar, disco,</sup> Church. <sup>p. 54.</sup>

Others say that birds of the same feather, viz. which Arch- <sup>r Burges, L. to K. James be- fore his Apo.</sup> bishops, and Bishops, are Parsons and Vicars.

*Barrow* publisheth that Parsonages, and Vicarages bee in name, office, and function; as Popish, and Antichristian, as any of the other.

It is therefore an egregious vnttruth that Puritans (or which is equivalent): The good men, the faithfull, and Innocent ministers, (for so doe they stile themselves) affect not any popularity, or parity in the Church of God, as some of them would make his maiesty beleue.

## 2. Proposition.

*Whofoever be, or shall be confirmed, or ordered, according to the rites of the booke of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons; they be rightly, orderly, and lawfully consecrated, and ordered.*

Archbishops, Bishops, and ministers, which according to the booke of Consecration, be, or shall be consecrated, or ordered, they are consecrated, and ordained rightly, orderly, and lawfully, because afore their Consecration, and ordination they be rightly tried, or examined; by imposition of hands, needfull and seasonable prayers, they be consecrated, and ordained; and all this is performed by those persons, that is by Bishops to whom the ordination and consecration of Bishops and ministers, was alwayes principally committed, and also after

a D. Fulke against the  
Rhem. so. 39.

after the same forme, and fashion (corruptions beeing afore taken away, and remooued) as Bishops, and Priests afore the raigne of K. Edward the sixt, formerly were.

*The aduersaries vnto this truth.*

Well therefore may they disgorge their stomackes, but trouble our consciences they shall neuer, which condemne, or deprave our calling; as doe

1. The Family of Loue: which dislike, and labour to make contemptible the outward admission of ministers<sup>a</sup>.

2. The Papists; who say their pleasure, of the Bishops and ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants<sup>b</sup>.

Whosoever taketh vpon him to preach, to minister Sacraments, &c. and is not ordered by a true Catholike (that is a Popish) Bishop, to be a Curate of soules, Parson, Bishop, &c. he is a theefe, and a murderer<sup>c</sup>.

Our Bishops & ministers, they are not come in by the doore (saith *Scapleron*) they haue stolne in like theeves<sup>d</sup>; they be vnordered Apostataes<sup>e</sup>, pretended<sup>f</sup>, and sacrilegious ministers<sup>g</sup>, Intruders<sup>h</sup>, Meere lay-men, and not priests; because first they haue receiued none vnder Orders, and next they are not ordained by such a Bishop, and Priest, as the Catholike (Romane) Church hath put in authority<sup>i</sup>.

3. The Puritans. For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the Scriptures, for to exercise<sup>k</sup>, they are not sent of God. They be not the ministers of Iesus Christ, by whom he will aduance his Gospell<sup>l</sup>.

Inferior ministers they are not (say they) according to Gods word, either prooued, elected, called, or ordained<sup>m</sup>. Hence, the Church of England wanteth (say they) her Pastors and teachers

<sup>a</sup> H. N. euan. c. 13, sect. 2.

<sup>b</sup> Houlets 7. real.

<sup>c</sup> Test. Rhem. an. Iohn. 10. 7.

<sup>d</sup> Staple. fort. 2, part. cap. 8.

<sup>e</sup> p. 141.

<sup>f</sup> Art to the execut. c. 3-p. 41.

<sup>g</sup> Ibid. c. 7. p. 148.

<sup>h</sup> Ibid. c. 9. p. 211.

<sup>i</sup> Ibid. c. 8. p. 211.

<sup>j</sup> Howl. 7. real.

<sup>k</sup> T. C. def. p. 21, sect. 1.

<sup>l</sup> Dial. of the strife, p. 8.

<sup>m</sup> J. Admo. to the Parliam. 1

ers<sup>n</sup>, and hence they vrge diuers afore ordained to seeke at their Classis, a new approbation, which they tearme the Lords ordinance<sup>o</sup>, and to take new callings from classicall ministers, renouncing their calling from Bishops.

<sup>n</sup>Fruſt, ſer. on  
Rom. 12. p. 36  
<sup>o</sup>Eng. Scottiz  
3. B. c. 14. p.  
113. p. Ibid.

## 37. Article.

### Of the ciuill Magistrate.

1. *The Kings maiesty hath the chiefe power in this realme of England, and other his dominions. 2. vnto whom the chiefe gouernment of all estates of this realme whether they be ecclesiasticall, or ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraign iurisdiction, where we attribute to the Kings maiesty the chiefe gouernment, by which titles wee vnderstand the mindes of some slanderous folkes to be offended, 3. we giue not to our Prince the ministring either of Gods word, or of the Sacraments: the which thing the Iniunctions also sometime set forth by Elizabeth our (late) Queene, doe most plainely testifie, but that onely prerogatiue, which we see to haue bin giuen alwaies to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates, and degrees committed to their charge by God, whether they be Ecclesiasticall, or Temporall, 4. and restraine with the ciuill sword the stubborne, and euill doers.*

5. *The Bishop of Rome hath no iurisdiction in this realme of England.*

6. *The lawes of the realme may punish Christian men with death, for heinous and grieuous offences.*

7. *It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons and serue in the warres.*



*The Propositions.*

1. The Kings maiesty hath the chiefe power in this realme of England, and other his dominions.
2. The kings maiesty hath the chiefe gouernment of all estates, ecclesiasticall and ciuill, in all causes within his dominions.
3. His Highnesse may not execute the ecclesiasticall duties of preaching, and ministring the sacraments, and yet is to prescribe lawes, and directions vnto all estates, both ecclesiasticall and temporall.
4. The King by his authority is to restraine with the materiall sword, and to punish malefactors.
5. The Bishop of Rome hath no iurisdiction in this realme of England (nor of the other of the kings dominions).
6. By the lawes of this realme Christian men, for hainous and grievous offences, may be put to death.
7. It is lawfull for christian men, at the commandement of the magistrate, to weare weapons, and serue in warres.

## 1. Proposition.

*The Kings maiesty hath the chiefe power in this realme of England, and other his dominions.*

The prooffe from Gods word.

Diuers, and sundry be the formes of Common-weales, and magistracy. For some where many, and they of the inferiour people, beare the sway, as in a Democratic; some where a few, and that of choice, and the best men doe gouerne, as in an Aristocracy; and some where one man (or women) hath the preheminance

heminnence, as in a Monarchie, such is the government of this Kingdome.

Notwithstanding whatsoether the government is, either democraticall, Aristocraticall, or Monarchicall, Gods word doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whosoever resisteth the power, resisteth the ordinance of God <sup>a</sup>.

We must be subiect to the principalities, and powers, and obedient, and ready to every good worke <sup>b</sup>.

We must submit our selues vnto all manner of ordinance of man, for the Lords sake <sup>c</sup>.

We must pray for Kings, and for all that be in authority <sup>d</sup>.

Finally, we must giue to all men their duty, tribute, to whom tribute; custome, to whom custome; feare, to whom feare; and honour, to whom honour is due <sup>e</sup>.

But of the Monarchiall government speciall mention is made in the writings of the Prophets, and Apostles.

Kings shall be their nourcing fathers, and Queenes shall be thy nources, saith *Esay* <sup>f</sup>.

The Apostle *Peter* calleth the King, the superior (or him that hath the chiefe power, as our King *James* hath in his dominions <sup>g</sup>.

All Churches Protestant, and reformed subscribe vnto this doctrine <sup>h</sup> as both Apostolicall and Orthodoxall.

*The Errors, and aduersaries vnto this truth.*

These Churches with vs, and wee with them vtterly condemn the opinions,

Of the dreamers, whereof the Apostle speaketh, which dispise government, and speake euill of them which are in authority <sup>i</sup>.

Of the Manichies <sup>b</sup>, Fratricellians <sup>c</sup>, Flagelliferies <sup>d</sup>, Anabaptists <sup>e</sup>, and Family of Loue <sup>f</sup>, all which raile vpon, and condemne

<sup>a</sup> Rom. 13. 1.  
<sup>b</sup> Tit 3. 1.  
<sup>c</sup> 1. Pet. 2. 13.  
<sup>d</sup> 1. Tim. 2. 2.  
<sup>e</sup> Rom. 13. 7.  
<sup>f</sup> Eia. 43. 23.  
<sup>g</sup> 1. Pet. 2. 13.  
<sup>h</sup> Conf. Helv.  
1. art. 26. & 27.  
c. 10. Basil. ar.  
7. Bohe. c. 16.  
& in the  
Concl. Belg.  
ar. 36.  
Aug. ar. 26.  
17. Saxon. ar.  
23. See in  
peror.  
<sup>i</sup> Epi. of 10. 87.  
<sup>b</sup> D. August.  
contra. Faust.  
l. 2. c. 74.  
<sup>c</sup> W. Tno.  
dioc. of Italie  
p. 5. 9.  
<sup>d</sup> Prateol. hae.  
rel. de Flagell.  
<sup>e</sup> Aleth. Conc.  
lo pag. 10. 191  
<sup>f</sup> H. N. calleth  
a King. The  
scum of igno-  
rance, Spir.  
land c. 6. sec. 5

deum magistracie.

Of them who allow not of the gouernment by women, but utterly detest the same: such were they in Italy, which said,

s W. Th. de fer  
of Italy, p.

129.2.

h *Ed. Vices*  
de instit. fam.  
Chr. lib.

i *Nexolum*

natura iura

convelluntur

sed etiam om-

nium gentid

que nunquā

feminas reg-

nare permic-

unt, &c.

Bodin. meth.

hist. c. 6. p.

207.

Against

the regimē

of women, v.

Blas. par.

ibid. .107.

100.10.1.

Marprelate.

of D. Andrey.

on T W

101.10.1.

101.10.1.

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101.10.1.

*Interitus mundi est a muliere regi* s againe, speaking vnto wo-  
men; *Abunde magna ciuitas vobis sit domus, publicum neque nos-*  
*cedis, neque vos noscat* h: such in France, who thinke how the law  
of God, and nature is violated, where a woman is suffered to  
reigne, and gouerne; such in Scotland, or Scottish men rather  
from Geneua, which wrote that

A womanis gouernment is a monstiferous Empire, most de-  
testable, and damnable k.

Again: I am assured that God hath reuealed to some in  
this age, that it is more then a monster in nature, that a wo-  
man shall reigne, and haue Empire aboue man, &c. l.

And little differing from these men are they in England,  
which tearmed the Harborough for faithfull subjects, a carnall  
and vnlearned booke, smelling altogether of earth, without  
rime, and without reason, for defending the regiment of wo-  
men ouer men (when it falleth vnto them by inheritance to  
gouerne) to bee lawfull, and good m. Hec which so censureth  
the said Harborough, was the Marprelate; and this his Cen-  
sure declareth that he was the Marprince, as well as the Mar-  
prelate.

## 2. Proposition.

*The Kings Maestie hath the chiefe gouernment of all estates,  
ecclesiasticall, and ciuill, in all causes, within his dominions.*

## The prooffe from Gods word.

Wee ascribe that vnto our King by this assertion, which is  
giuen to every King, or Queene in their owne dominion by  
the word of God. For

They

They are for titles, gracious Lord<sup>a</sup>, Princes<sup>b</sup>, the ministers of God<sup>c</sup>, the Nources of the Church<sup>d</sup> Gods<sup>e</sup>; For authoritie the chiefe<sup>f</sup>. Which mooueth S. *Paul* to exhort that supplications bee made for all men, but first for Kings, as the chiefe<sup>g</sup>.

Againe, euery soule is commanded to be subiect to the higher power, &c.<sup>h</sup>

Finally, the examples are manifold and pregnant shewing the principalitie of Kings ouer all persons, and causes. For *Aaron* the high Priest, called *Moses*, the chiefe Prince, his Lord<sup>i</sup>, so did *Abimelech*, tearme *Saul* his Lord<sup>k</sup>.

K. *Iehosaphat*, as chiefe in Iudah, appointed Iudges, Levites, and Priests<sup>l</sup>.

K. *Ezekias* also as chiefe, sent vnto all Israel, and Iudah, that they should come to the house of the Lord at Ierusalem, to keepe the Pascheouer<sup>m</sup>, also hee appointed the course of Priests, and Levites by their turnes<sup>n</sup>, and commanded all the Priests to offer sacrifice, &c. and they obeyed him<sup>o</sup>, and enjoyed all the congregation to bring offerings, and they brought them<sup>p</sup>.

Which we doe vnto ours, the very same doe the Churches of God ascribe vnto Christian Magistrates in their principalities.

### *Errors, and aduersaries to this truth;*

Which being true, then false is it which the Papists deliuer viz. that

The Kings excellencie of power is in respect of the Nobility, and Lay-magistrates vnder him, and not of Popes, Bishops, or Priests, as they haue cure of soules<sup>a</sup>, Kings, and Princes, bee they neuer so great, must be subiect vnto some Bishop, Priest, or Prelate<sup>b</sup>.

The whole Clergie ought to bee free from paying Tribute<sup>c</sup>.

*Sacerdotes etiam Principibus iure diuino subditi delectantur*, say the

a Luk. 22. 27.

b Rom. 13. 3.

c Ib. 4.

d 1a. 49. 23.

e Plal. 8. 11.

f 1. Pet. 2. 13.

g 1. Tim. 3. 1.

h Rom. 13. 1.

i 1a. 49. 23.

j 1a. 49. 23.

k 1a. 49. 23.

l 1a. 49. 23.

m 1a. 49. 23.

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az 1a. 49. 23.

<sup>d</sup> Index expurg. p. 26.

<sup>e</sup> Test. Rheman. Rom. 13. 1.

<sup>f</sup> T. C. rep. p. 144.

<sup>g</sup> Ec. discip. 185.

<sup>h</sup> That which

our Saviour

callesth the

Church, S.

Paul callesth

Presbyterian,

and so doth

Luk. Lear,

disc. p. 89.

<sup>i</sup> Bez. de

presb. p. 124.

<sup>k</sup> There

ought to bee

in every

Church a

Consistory or

seignory of

Elders, or go-

uernors, Lear,

disc. p. 84.

Every Con-

gregation

ought to haue

Elders, and an

Eldership Demon. of disc. 12. p. 85. c. 14. p. 69.

In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you (Parliament men) haue to plant in every Congregation a lawfull and godly Seignory. 1. Admon. to the Parliam.

I would that every little Parish should haue seuen such (Elders) at the least, and. every meane Church 13. and every great Church 23. Hunt of the Foxe. &c. E. 2. 2.

<sup>l</sup> Necan. de discip. eccles. p. 456.

expurgators, Priests are not by Gods law subiect vnto Priu-  
ces <sup>a</sup>.

No man is to be subiect vnto his temporall Prince, and su-  
perior in matters of religion, or regiment of his soule, but in  
such things onely as concerne the publike peace and poli-  
cie <sup>e</sup>.

False also is it which the Puritanes doe hold, namely,  
that

Princes must be seruants vnto the Church; bee subiect vnto  
the Church; submit their scepters vnto the Church, and throw  
downe their Crownes before the Church <sup>f</sup>.

Magistrates as well as other men, must submit themselves,  
and bee obedient to the iust and lawfull authoritie of the  
Church, that is of the Presbyterie <sup>h</sup>.

*Quis tandem reges, & principes,* who can exempt euen Kings  
and Princes, from this, *Non humana sed diuina Dominatione*, not  
humane but diuine Domination (meaning of the Presbyterie?)  
saith Bez. <sup>i</sup>, which Presbyterie they would haue to be in every  
parish <sup>k</sup>.

*Quotquot ecclesia Christi,* as many as be members of Christ,  
and of the Church; they must subiect themselves to the consi-  
storian discipline, *Non hic excipitur Episcopus, aut Imperator,*  
Neither Bishop, or Emperour is excepted here. *Nulla hic ac-*  
*ceptio, aut exceptio est personarum,* Here is no acception, or ex-  
ception of persons <sup>l</sup>.

### 3. Proposition.

*His highnes may not execute the Ecclesiasticall duties of Prea-  
ching, and ministring the Sacraments, and yet is to prescribe Lawes,  
and directions vnto all estates, both Ecclesiasticall, and Temporall.*

The

## The prooffe from Gods word:

K. *Ezekiah* said vnto the Priests, and Leuites of histime.

My sonnes, be not deceiued. For the Lord hath chosen you <sup>a</sup> 2. Chr. 29. 17. to stand before him, and to serue him, and to be his ministers, <sup>b</sup> See afore, ar. and to burne incense <sup>c</sup> 2. Chr. 26.

So doe we say, the Lord hath appointed a company, and <sup>19.</sup> calling of men to teach the people, to expound the Scriptures, <sup>d</sup> 2. Chro. 2. 4. to celebrate the sacraments, to handle the keyes of the celestiall <sup>e</sup> 2. Chr. 8. 14. kingdome: insomuch as hee whofoeuer that shall presume to <sup>f</sup> 2. Chr. 31. 4. doe these things, not called thereunto, and that lawfully <sup>g</sup> Thus did E- though he be a King, or Prince, hee may feare that punishment <sup>h</sup> ekiah which fell vpon Vzzah <sup>i</sup> throughout all Iudah, and did well and vprightly and truly before the Lord his God.

Notwithstanding all Kings, Queenes, and Princes in their places, may, yea and must as occasion serueth, with K. *Salomon* build an house for the Lord <sup>d</sup>, and set the courses of priests to their office <sup>e</sup>, with K. *Ezekiah* breake the images, cut down the <sup>2. Chr. 31. 10.</sup> Groaues, take away the high places <sup>f</sup>, appoint the courses of <sup>h</sup> 2. Kin. 23. 11. the Priests, and Leuites, and enioyne all the people to minister <sup>i</sup> Ibid. 7. sustenance vnto the Priests <sup>k</sup>, with K. *Iosiah*, put downe, and <sup>l</sup> 2. Chr. 3. 34. burne the horses of the Sunne <sup>m</sup>, breake downe the houses of <sup>n</sup> Ib. c. 34. 33. the Sodomites <sup>o</sup>, Purge Iudah and Ierusalem from the high <sup>p</sup> Ionas. 3. 7. places Groaues, carued, and molten Images <sup>q</sup>, appoint the <sup>r</sup> Conf. Hely. Priest to their charges <sup>s</sup>, and compell all that are found in Is- <sup>t</sup> 1 ar. 26. & 2. rael to serue the Lord their God <sup>u</sup>, and with the K. of *Niniveh* <sup>v</sup> c. 30. Basil. ar. 7. Bobem. c. 16. proclaime a fast, and commend euery man to turne from his <sup>w</sup> Gal. ar. 39. euill way, &c. <sup>x</sup> Belg. ar. 35. Sax. ar. 23. Wittem. c. 35.

Of the same iudgement be other Churches.

*The Errors and aduersaries to this truth.*

Much therefore out of the way are, and offend greatly, doe first the Papists, who publish that

The care of religion pertaineth not vnto kings. *Religionis curam semper pertinuisse ad reges, dolo, say the expugators, blot it*



<sup>a</sup> Iudex, expur. out<sup>a</sup>.

p. 145.

<sup>b</sup> Test. Rhe. an

<sup>c</sup> Cor. 1. 14-33

<sup>d</sup> Anf. to the

execut. of Iust

d. 3. p. 56.

<sup>e</sup> Test. Rhe. an

Heb. 13. 17.

<sup>f</sup> Carranz.

sum. Conc. d.

385.

<sup>g</sup> Bullin. contr.

Anabap.

Queenes may not haue, or giue voice either deliberatiue, or definitiue in Councels, and publike assemblies, concerning matters of religion, nor make ecclesiasticall lawes concerning religion; nor giue any man right to rule, preach, or execute any spirituall function, as vnder them: and by their authority<sup>b</sup>.

In matters of religion and of their spirituall charge, neither Heathen, nor Christian kings ought to direct Clergy men, but rather to take direction from them<sup>c</sup>.

The Emperour of the whole world, if he take vpon him to prescribe lawes of religion to the Bishops and Priests, &c. hee shall be damned assuredly except he repent<sup>d</sup>.

Next, the Anabaptists, who beeing private men, and no princes will take vpon them the ordering, and reformation of the Church; as did the Monetarians<sup>e</sup>, and Muncer<sup>f</sup>, in Germany.

And thirdly the disciplinarian Puritanes, whose doctrine is that

1. The making of Ecclesiasticall constitutions, and ceremonies belongeth vnto the ministers of the Church, and ecclesiasticall gouerners vnto the Elders, who are to consult, admonish, correct, and order all things pertaining to the congregation<sup>h</sup>.

2. Ciuill magistrates haue no power to ordaine ceremonies pertaining vnto the Church; but are to ordain ciuill discipline onely<sup>k</sup>, as being no Church officers at all.

3. The ecclesiasticall Officers be Doctors, Pastors, Elders, and Deacons the onely officers instituted of God<sup>l</sup>, or at the most, Pastors, Doctors, Elders, Deacons, and widowes. These are all, no moe, nor fewer; and are onely sufficient; and we are to content our selues with these, and rest in them, sayth the Preacher<sup>m</sup>. In which number vnlesse the King be included, hee cannot possibly haue any thing to doe in Church affaires, in these mens opinions.

Without the Prince, the people may reforme the Church and must not tarry for the magistrate: so thought Barrow, Greenwood<sup>n</sup>, and Vigginton<sup>o</sup>. Hence Haskets, Coppingers

<sup>g</sup> T. C. 1. rep.

p. 163.

<sup>h</sup> 1. Admon.

to the Parl.

<sup>i</sup> T. C. 1. rep.

p. 153.

<sup>k</sup> Idem 2. rep.

2. par. p. 4.

<sup>l</sup> Lear. disc. p.

10.

<sup>m</sup> Fruc. ser. on

Rom. 12. p.

33. 71.

<sup>n</sup> Bar. refut. p.

169.

<sup>o</sup> Conspir. for

pretend. p.

34.

gers, and Arthingtons insurrection at London, an. 1591.

Without the Prince also, the Lords and Burgeses of the Parliament haue power of themselves to reforme the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politike assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the Parliament.)

You must enioyne euery one, according to his place, to haue a hand in this worke.

You must encourage, and countenance the Gentlemen, and people, that shall be found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that land, &c. *sciz.* vpon their discipline. This hath Penry P. P Penry supp. p. 60.

#### 4. Proposition.

*The king by his authority is to restraine with the materiall sword and to punish malefactors, whoeuer they be.*

#### The prooffe from Gods word.

The office of the ciuill magistrate is to restraine: and if need be to punish, according to the quality of their offences, the disturbers of the quiet, and peace of the common-weale; and that as occasion shall require, sometime by force of armes, if the enemies of his State, bee either forraigne, or domesticall and they gathered together, be many and mighty. To this end Kings and Princes haue both men, munition, Subsidies, and Tributes. So against the enemies of God, and good men, went of Israel, and Iudah, the valiant Iudges, and the Noble, and puissant Princes.

And sometimes they execute their wholesome, and penall Statutes vpon the goods, cattell, Lands, and Bodies of their disorderly, and rebellious subiects.

For the King is minister of God to take vengeance on him

<sup>a</sup>Rom. 13. 3, 4 him that doth euill. Therefore Princes are to be feared, not of  
<sup>b</sup>Conf. Helv. them which doe well, but of such as doe wickedly <sup>a</sup>.

1. ar. 24. 26. & And this doe the people of God acknowledge to bee  
 2. c. 30 Basil true <sup>b</sup>.

ar. 7. Bohem. c.  
 16. Gal. ar. 33.  
 Bel. ar. 36. Au  
 ar. 16. Sax. ar.  
 23.

*Adversaries unto this truth.*

Contrarily hereunto,

The Cerseonians were of opinion, that Magistrates were to punish no malefactors <sup>a</sup>.

<sup>a</sup>D. Aug. contra Crescon.  
 Gra. l. 3. c. 51.  
<sup>b</sup>Mag. eccles.  
 hist. Cen. 9. c.  
 4. fol. 216.  
<sup>c</sup>Conf. Aug.  
 ar. 17.

One *Rabanus* maintained that Magistrates were not of Gods ordinance for the good, but an humane institution for the hurt of men <sup>b</sup>.

Many haue a fancy that before the generall Resurrection there shall be no magistrates at all: because, as they dreame, all the wicked shall be rooted out. Of this minde are the Anabaptists <sup>c</sup>, and Family of Loue <sup>d</sup>.

<sup>d</sup>H. N. I. exh.  
 c. 12. sect. 39.  
 40. Ramseis  
 counsel.

5. Proposition.

*The Bishop of Rome hath not iurisdiction in this realme of England (nor other of the kings dominions) .*

The prooffe from Gods word.

<sup>a</sup>1. Tim. 5. 17 The Bishop of Rome did hee according to the will of God preach the Gospell; Labour in the Lords haruest; diuine the word of God aright; minister the Sacraments instituted by Christ, and that sincerely; and shew by his life and conuersation the good fruits of a godly Bishop, doubtlesse he were worthy of double, yea of triple of honor.

Yet will not the word of God, were hee neuer so holy, and religious, warrant him any Iurisdiction out of his Diocesse, especially not within this Realm; much lesse when he doth performe no part of a Christian, but euery part of an antichristian Bishop, incorrupting the doctrine of the truth with errors, and cursed opinions; in polluting the Sacraments of Christ

Christ by superstitious ceremonies; in persecuting the Church and Saints with fire, and sword; in making marchandise of the soules of men through couetousnesse <sup>b</sup>; in playing the Lord ouer Gods heritage <sup>c</sup>; in sitting in the Temple of God, as God, <sup>c</sup> shewing himselfe that he is God <sup>d</sup>; and in exalting himselfe against all that is called God, or that is worshipped <sup>e</sup>.

In respect of which fruites of impieties the said Bishop of Rome, in the holy Scripture is described to be very Antichrist: that wicked man, the man of sinne, the sonne of perdition, and the aduersary of God <sup>f</sup>.

Hee was openly proclaimed Antichrist by a Counsell in France in the raig of *Hugh Capet*. He is tearmed by the truly, and godly learned: The Basiliske of the Church; neither the Head, nor the Taile of the Church <sup>h</sup>.

His iurisdiction hath beene, and is iustly renounced, and banished out of England by many Kings, and Parliaments, as by *K. Edward* the 1. 3. and 6. by *K. Richard* the second; by *K. Henry* the 4. 6. and 8. by *Q. Elizabeth*; and by our most Noble *K. James*.

His pride, and intolerable supremacie ouer all Christian people is renounced, and condemned aswell by the mouths, as writings of all the purer Churches <sup>i</sup>; and that deservedly.

*The Errors, and aduersaries vnto this truth.*

But with the Papiſts, the Bishop of Rome, hee is forsooth for supremacie, *Abel*; for governing the Arke, *Noah*; for Patriarchship, *Abraham*; for order, *Me'chisedecke*; for dignity, *Aaren*; for authoritie, *Moses*; for iustice, *Samuel*; for zeale, *Helias*; for humilitie, *Danid*; for power, *Peter*; for his vntion, Christ: the generall Pastor, the common Father of all Christians, the high Pastor of Gods vniuersall Church, the Prince of Gods people <sup>b</sup>, for title, God, euen the Lord God, the Pope <sup>c</sup>, for power, God. For

By him Kings raigne <sup>d</sup>, hee may iudge all men, but must of none bee iudged <sup>e</sup>, hee can doe what him list aswell as God,

F f except

<sup>b</sup> 2. Pet. 2. 3.  
<sup>c</sup> 1. Pet. 5. 3.  
<sup>d</sup> 2. Theſ. 2. 4.  
<sup>e</sup> Ibid.

<sup>f</sup> Ibid.

<sup>g</sup> Luther. præ  
epi. L. Huſſe.  
<sup>h</sup> Heming. in  
5. c. lac. epist.

<sup>i</sup> Conf. Helv.  
1. 3. 18. & 2.  
c. 17. 8. Bo-  
he. c. 8. 9. Belg.  
ar. 28. 32.  
Wittebm. ar.  
31 August. de  
Abuf. ar. 7.  
<sup>a</sup> Maioran.  
clyd milit. Ec.  
lib. 3. c. 35.  
<sup>b</sup> Auf. to the  
execu. of iust  
<sup>c</sup> Panorm. de  
tranſſ. præl.  
cap. Quanto.  
<sup>d</sup> Cere. l. c. 2.  
<sup>e</sup> Diſtinct. 40  
c. 5. Papa.

<sup>f</sup> Extrauag. de except sinne <sup>f</sup>.

transl. Episc.

cap. Quanto

<sup>s</sup> Test. Rhem.

annot. marg.

p. 280.

<sup>h</sup> Bonif. 8. cau.

de maior. &

obed. in Ex-

trauag.

<sup>i</sup> Bristow

motiue 40.

His iurisdiction is vniuersall, euen ouer the whole world & Him, vpon paine of eternall damnation, all Christians are to obey <sup>h</sup>.

And by his soueraigne authoritie both all Papists in England were discharged from their obedience and subiection vnto Q. Elizabeth, and the same Queene disabled to gouerne her owne people, and dominions <sup>i</sup>.

### 6. Proposition,

*By the lawes of this Realme, Christian men, for baineu and grieuous offences, may be put to death.*

### The prooffe from Gods word.

As the natures of men be diuers; and some sinnes in some countries more abound then in others: so are the punishments to be imposed vpon malefactors according to the quantitie, and qualitie of their offences; and any country, and Kingdome may punish offenders, euen with death, if the Lawes thereof, and their offence doe require it. For

All that take the sword, shall perish with the sword <sup>a</sup>.

<sup>a</sup> Mat. 23. 52.

Gouernors be sent of the King, for the punishment of euill

<sup>b</sup> 1. Pet. 2. 14. doers <sup>b</sup>.

A wise King scattereth the wicked, and causeth the wheele

<sup>c</sup> Prou. 20. 26 to turne ouer them <sup>c</sup>.

The Magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that doe e-

<sup>a</sup> Rom. 13. 4. uill <sup>d</sup>.

Which punishments testifie to the world, that

God is iust, which will haue some sinnes more seuerely punished then others; and the Magistrates to cut off dangerous and vngodly members.

God is mercifull, and hath care both of his seruants, and of humane

humane societie.

God is all wise, and holy, in that hee will haue it knowne who are iust, who wicked, who holy, and who prophane; by cherishing, and preserving of the one; and by punishing, and rooting out of the other.

Our godly, and Christian brethren in other countries approve this doctrine.

*The Adversaries unto this truth.*

The adversaries of this doctrine be diuers. For

Some are of opinion that no man for any offence should be put to death. Such in old time were the Manichies, and the Donatists<sup>a</sup>; and such in our daies be the Anabaptists<sup>b</sup>.

And some doe thinke that howsoever for their offences against the second Table malefactors may bee put to death: in Iohan 11. yet for hereticall and erroneous opinions in points of religion, none are so to suffer. Of this minde are the Familistes.

For

They hold that no man should be put to death for his opinions<sup>c</sup>.

They blame M<sup>r</sup>. Cranmer and Ridley, for burning *Isaacs* of Kent, for an hereticke<sup>d</sup>.

It is not Christianlike that one man should persecute another for any cause touching conscience. Is not that punishment sufficient (say they) which God hath ordained, but that one Christian must vex, torment, belie, and persecute another<sup>e</sup>?

<sup>a</sup> Conf. Helv. 1. ar. 24 26, & 2. c. 30 Basil. ar. 7, Bohe. c. 16, Gal. ar. 39. Belg. ar. 36. Aug. ar. 16. Sax. ar. 23.

<sup>b</sup> D. August. in Iohan 11. <sup>c</sup> Conf. Helv. 2. cap. 30.

<sup>d</sup> Display 1. a

<sup>e</sup> Ibid.

<sup>f</sup> Fam. 2. letter unto M. R.

<sup>g</sup> Ibid.

7. Proposition.

*It is lawfull for Christian men, at the commandment of the Magistrates, to weare Weapons, and serue in warres.*

The prooffe from Gods word.

There is (saith K. Salomon<sup>a</sup>) a time of warre, and a time of peace



<sup>a</sup> Eccl. 2. 8.

peace<sup>a</sup>: and Princes are by warre and weapons, to repress the power of enemies, whether forraigne, or intestine. For they are in authoritie placed for the defence of quiet, and harmelesse subiects; as also to remooue the violence of oppressors, and enemies whatsoever they bee. For these causes haue they Horses, prepared for the battell<sup>b</sup>; Tributes payde them aswell of Christians<sup>c</sup>, as others; and subiects to serue them in their warres, of what nature soeuer.

<sup>b</sup> Pron. 2. 31.

<sup>c</sup> Rom. 13. 6.

7.

<sup>d</sup> Agg. 10.

*Cornelius* being a Christian<sup>d</sup> was not forbidden to play the Centurion, or bidden to forsake his profession; nor the soldiers that came vnto *Iohns* baptisme willed to leaue the warres, but to offer no violence vnto any man<sup>e</sup>.

<sup>e</sup> Luk. 3. 14.

<sup>f</sup> Conf. Helv.

2. c. 30. Bohe.

c. 16. Sax. ar.

23.

This truth is granted by the Church.

*The aduersaries vnto this truth.*

Many are against this assertion, whereof some doubt of the

<sup>a</sup> Arms Christiana virum tractare nescio an fas sit. *Lud. Viues* instituit, form. Chr. 1.

<sup>b</sup> D. Aug. contra Manich.

1. 22. c. 74.

<sup>c</sup> *Laetan. de vero cultu.*

c. 20.

<sup>d</sup> Conf. Helv.

2. c. 30.

<sup>e</sup> Display. H.

5. 5. b.

<sup>f</sup> H. N. (pil. lan

c. 37. sect. 2.

<sup>g</sup> Ibid. pr. sect. 31.

<sup>h</sup> Ibid. c. 4.

sect. 9.

truth thereof, as *Ludovicus Viues*<sup>a</sup>.

Others deny it altogether as vntrue. So did in ancient time the Manichies, whose doctrine was that no man might goe to warre<sup>b</sup>.

*Laetantius* thought it altogether vnlawfull for a good man, or a Christian, either to goe to warre, or to bring any man to a violent death, though by law he were adindged to die<sup>c</sup>.

In these daies the Anabaptists thinke it to bee a thing most execrable for Christians to take weapons to goe to war<sup>d</sup>.

The Family of Loue also doe so condemne all warres, as the time was when they would not beare, or weare a weapon<sup>e</sup>, and they write first of themselves how all their nature is Loue, and peace<sup>f</sup>, and that they are people peaceable<sup>g</sup>, but all other men in the world besides, they doe wage warre, kill and destroy: for which ends they haue diuers sorts of swords, Halberds, Speares, Bowes and Arrows, Gunnes, Pellets, and Gunpowder, Armour, Harneffe, and Gorgets<sup>h</sup>, none of which the Familists doe vse or allow of.

## 38. Article.

Of Christian mens goods, which are not common.

*The riches and goods of Christians 1. are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding 2. euery man ought of such things as he possesseth, liberally to giue almes to the poore according to his ability.*

*The Propositions.*

1. The riches, and goods, of Christians, as touching the right, title, and possession of the same, are not common.

2. Euery man is to giue liberall almes to the poore, of that which he possesseth, according to his ability.

1. Proposition.

*The riches, and goods of Christians, as touching the, title, and possession of the same, are not common.*

The prooffe from Gods word.

**A**gainst community of goods and riches, be all those places (which are infinite) of the holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse<sup>a</sup>, Theeuery<sup>b</sup>, Extortion<sup>c</sup>, and the Like wicked meanes many doe attaine, or doe commend, Liberality<sup>d</sup>, Frugality<sup>e</sup>, free and friendly Lending, honest labor<sup>f</sup>, and lawfull vocations to line, and thrine by<sup>g</sup>. All which doe shew, thar Christians ara to haue goods of their owne, and that riches ought not to be common.

a If any one that is called a brother, be a fornicator, or couetous, &c. with such one eate not.

Couetousnes let it not be once named among you, as it becometh Saints. Ephel. 5. 3.

<sup>b</sup> Let none of you suffer as a Theefe, &c. 1. Pet. 4. 15.

Of this iudgement be the reformed Churches i.

<sup>a</sup> With a brother that is an Extortioner, eat not, 1. Cor. 5. 11. Neither the eues nor countenances (persons,) nor Extortioners shall inherite the kingdome of God, 1. Cor. 6. 10.

<sup>d</sup> It is a blessed thing to giue, rather then to receiue, Acts 20. 35. yea, and that thing ye do vnto all the Brethren throughout al Macedonia, 1. Thes. 4. 10. If a brother or a sister benaked and distitute of daily food, &c. notwithstanding ye giue them not these things which are needfull to the body what helpeth it? James 2. 15. 16.

If there be any that prouideth not for his owne, and namely for them of his household he denyeth the faith, &c. is worke then an Infidell, 1. Tim. 5. 8. From him that would borrow of thee, turne not away, Math. 5. 42. And lend, looking for nothing againe Luk. 6. 35. Let him that stole steale no more, but rather let him labour, &c. that he may haue to giue vnto him that needeth, Eph. 4. 28. We warned you, that if there were any which would not worke, that he should not eat, 1. Thes. 3. 8.

<sup>b</sup> Ye know that these hands haue ministered vnto my necessities, and to them that were with mee, Acts 20. 34. we laboured day and night, because wee should not bee chargeable vnto any of you, 1. 1. Thes. 2. 9. We tooke not bread of any man for nought, 1. The II. 3. 8. Confess. Helv. 3. c. 29. Gal. 1. 40. Belg. ar. 36. Aug. ar. 16. Wittem. c. 21.

*The aduersaries vnto this truth.*

<sup>a</sup> Heyden, des.

<sup>yrbis</sup> Hierasolim. 1. 3. c. 3.

<sup>b</sup> D. Aug. de.

<sup>mor.</sup> eccles. Car.

1. 1.

<sup>c</sup> Magdeb. ec-

<sup>cles</sup> hist Gen. 5

fol. 58<sup>6</sup>.

<sup>d</sup> D. Humfre. de

Romanæ curia

praxi. p. 39. cxi

Epiphan.

<sup>ew.</sup> Tho. des.

of Italy. p. 59.

<sup>f</sup> Sleiman. com.

1. 6.

<sup>g</sup> Display. H. 3. 6

<sup>h</sup> H. N. Spiv.

laude. 35.

señ. 34.

Of another mind were the Esseis<sup>a</sup>, the Manichies<sup>b</sup>, the Pelagians<sup>c</sup>, the Apostolikes<sup>d</sup>, and Fratricellians<sup>e</sup>. and are the Anabaptists<sup>f</sup>, and Family of Loue<sup>g</sup>.

Among the Familists (saith H. N.) none claimeth any thing proper to himselfe for to possesse the same to any owednes, or priuatenes. For no man, &c. can desire to appropriate, or challenge any thing to himselfe, eyther yet to make any private vse to himselfe from the rest ward; but what is there, is Free and is also left free in his vpright forme<sup>h</sup>.

## 2. Proposition.

*Every man is to giue liberall Almes to the poore of that which he possesseth, according to his ability.*

*The prooffe from Gods word.*

Vnto liberality towards the poore, according to our ability

ty, we are in the holy Scriptures prouoked.

1 By the commandements, from God, by his seruants the Prophets<sup>a</sup>, by his Sonne our Sauour<sup>b</sup>, and by his Apostles<sup>c</sup>.

2. By sweet promises of ample blessings<sup>d</sup>.

3. By threatnings of punishments to the couetous, and stony hearted<sup>e</sup>.

4. By the examples of the best men, viz. the Apostles, and primitive Church<sup>f</sup>.

So the Chuchess<sup>g</sup>.

<sup>a</sup> Deut. 15. 11.

Pro. 5. 25. 16.

Eccle. 11. 1. 2.

<sup>b</sup> Math. 5. 42.

&c. 6. 2. 3. &c.

Luk. 6. 30. &c.

<sup>c</sup> Rom. 12. 13.

1. Cor. 16. 2.

<sup>d</sup> Eccle. 11. 1.

The liberall

person shall

haue plenty: and he that watereth, shall also haue raine, Prou. 11. 24.

<sup>e</sup> He that stoppeth his eare at the crying of the poore, hee shall cry, and not bee heard, Prou. 11. 13.

He that giueth vnto the poore, shall not lacke; but he that hideth his eyes (shall haue) many curses, Prou. 28. 27. <sup>f</sup> A&C. 11. 19. 30. Rom. 15. 15. 1. Cor. 8. 1, 2, 3, &c. 2. Cor. 9. 2. &c. 8 Conf. Helv. 2. c. 23, 28, 29. Sax. ar. 21. Wittemb. c. 18.

### The aduersaries vnto this truth.

Of strange minds, therefore and impious are

First the Anabaptists, which would haue no man either to giue, or receiue: For all things in their opinion should be common (as afore also hath bin said), and none among them be either poore to receiue, or wealthy to minister any almes<sup>a</sup>.

<sup>a</sup> Bale mist, of

Iniqu. p. 53.

<sup>b</sup> Mal. 5. 46. 47.

<sup>c</sup> Homini

mendico esuri

enti, nisi Ma-

nichæus sit

panē aut a-

quam non

porrigunt

Manich. D. Au

de Mor. Manic

l. 2.

<sup>d</sup> Displ. H. 7. b

Secondly, the hypocriticall sectaries, who are bountifull on- ly to those which side with them. Such were first the Publicans in our Sauour his daies<sup>b</sup>, and after them the Manichies, who would minister neither bread, nor water vnto any hungry, and pyning begger, vnlesse he were a Manichean<sup>c</sup>.

And such are the Family of Loue; who say they are not bound to giue almes but to their owne sect: and if they doe, they giue the same to the deuill.

## 39. Article.

Of a Christian mans oath.

As wee confesse that 1. vaine, and rash swearing is for-  
bidden

*bidden Christian men, by our Lord Iesus Christ, and Iames his Apostle: So we iudge that 2. Christian religion doth not prohibit, but that a man may sweare, when the magistrate requireth, in a cause of faith, and charity; so it be, done according to the Prophets teaching, iustice, iudgement, and truth.*

*The Propositions,*

1. We may not sweare vainely, and rashly.
2. A lawfull oath may be giuen, and taken; according to the word of God in iustice, iudgement, and truth.

i. Proposition.

*We may not sweare vainely, and rashly.*

The prooffe from Gods word.

**T**He better to auoide vaine, and rash oathes, and swearing; it is good to haue in remembrance that which is sayd by our Sauour Christ, and his Apostle *Iames*.

Our Sauour saith, sweare not at all, neither by heauen, for it is the throne of God, nor by the earth, for it is his footstoole, nor by Ierusalem, for it is the city of the great King; nor by thine head, because thou canst not make one haire, white or blacke: but let your communication be, yea yea, nay nay <sup>a</sup>.

So the Apostle *S. Iames*, before all things, my brethren (saith <sup>a</sup> *Math. 5. 34.* he) sweare not, either by the heauen, or by the earth, or by any <sup>b</sup> *Iames 5. 12.* other oath, but let your yea be yea, and your nay nay, least ye <sup>c</sup> *Conf. Helv.* fall into condemnation <sup>d</sup> *a. c. 5. Basil. ar.*

II.

All Churches doe, and some in their publike writings condemne vaine, rash, and idle oathes <sup>e</sup>.

*Aduersaries vnto this truth.*

This

This declareth many sorts of men to be very impious, as  
 The Wantons, which for pleasure, and the covetous world-  
 lings, who for gaine, and profit, blush not to take the name of  
 God in vaine, by idle, rash, and usuall oathes. Next the Basilidi-  
 ans<sup>a</sup>, Helchisaites<sup>b</sup>, Priscillianites<sup>c</sup>, and Family of Love<sup>d</sup>, who  
 for ease, and to avoide trouble, and persecution dread not to  
 sweare, and forswear themselves.

<sup>a</sup> Philast.  
<sup>b</sup> Euseb. ex  
 Ovil. l. 8 c. 38.  
<sup>c</sup> Bullin. con-  
 tra Anathap. l.  
<sup>d</sup> 30, 40.  
<sup>e</sup> Ramseis con  
<sup>f</sup> Pet. de toto  
 Meth conf. p.  
 40, 2.  
<sup>g</sup> Conspir. ser.  
 pretend reter.  
 p. 7.  
<sup>h</sup> vnfold of  
 Banist. errors.

Thirdly, the papists; whose common guise is to sweare, ei-  
 ther by Saints, or Idols, or by God and creatures together<sup>e</sup>.  
 Fourthly, the Puritanes who vse to sweare, though not by  
 God, &c. yet, as wickedly vsing horrible imprecations, as I re-  
 nounce God, God damne me, or, as Hackets manner was, God  
 confound me<sup>f</sup>.

Lastly, the Banisterians who deeme it Hypocrisie for one  
 Christian to reprove another for common, and rash swearing;  
 which are but Trifles in their opinions.

## 2. Proposition.

*A lawfull Oath may be giuen, and taken, according to the word  
 of God, in iustice, iudgement and truth.*

## The prooffe from Gods word.

The truth of this doctrine appeareth plentifully in the holy  
 Scriptures. For in the same there bee both commandements  
 that we must, and may; and formes prescribed how wee shall  
 sweare.

For the first: Thou shalt feare the L. thy God, and serue him;  
 And shalt sweare by his name, saith *Moses*; Againe, thou  
 shalt sweare, the Lord liueth, and thou shalt cleaue vnto him  
 and shalt sweare by his Name<sup>b</sup>.

<sup>a</sup> Deut. 6. 13.  
<sup>b</sup> 22. 11.  
<sup>c</sup> Ib. 10. 20.  
<sup>d</sup> Jerem. 12. 16  
<sup>e</sup> Iosh. 27. 7.  
<sup>f</sup> Zeph. 1. 7.  
<sup>g</sup> Math. 5. 34.  
<sup>h</sup> Deut. 6. 13.  
<sup>i</sup> Ier. 12. 16.

And touching the other, sweare may we not, eyther by Ba-  
 al<sup>c</sup>; or by strange Gods<sup>d</sup>; or by the Lord, and by *Melchom*<sup>e</sup>  
 (that is by Idols<sup>e</sup>); or by any creatures<sup>f</sup>.

But our Oathes must bee made in the name of the Lord<sup>g</sup>;  
 as the Lord liueth<sup>h</sup>; and all is to be done in truth, iudgement  
 and



and righteousness<sup>i</sup>; and when the magistrate calleth vs thereunto<sup>k</sup>.

All Churches ioine with vs in this assertion, and some testify the same in their publike writings<sup>l</sup>.

*The errors and aduersaries vnto this truth.*

Many be the aduersaries one way or other, crossing this truth. For,

1. Some condemne all swearing, as did the Essies, who deeme all swearing as bad as forswearing<sup>1</sup>; and doe the Anabaptists, which will not sweare, albeit thereby both the glory of God may bee much promoted, And the Church of Christ, or Common-weale, furthered<sup>b</sup>.

2. Others condemne some kind of Oathes, and will not sweare, though vrged by the magistrate, but when themselves thinke good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholike (a Papist) for his religion<sup>c</sup>; and such as by Oathes accuse Catholikes (that is Papists) are damned<sup>d</sup>.

So the Puritanes, oftentimes yther will take none oath at all when it is ministred vnto them by authority, if it may turne to the molestation of their Brethren<sup>e</sup>; or if they sweare (finding their testimony will be hurtfull to their cause) they will not deliuer their minds after they be sworn<sup>f</sup>.

3. Others, having taken the Oath do fouly abuse the same as the Knights of the post, like the Turkish Seiti, & Chagi<sup>g</sup>, who for a Duckett will take a thousand false Oathes afore the magistrate; as also the Iesuites, who in swearing (which is little better then forswearing) doe *vis scemina*, that is cunning, and equivocations<sup>h</sup>; as also doe they, who conscionably, and religiously keepe not their faith, such are the forenamed Papists. For (say they) An Oath taken for the furtherance of false religion (as they take the profession of all Protestants to bee<sup>i</sup>) bindeth not<sup>k</sup>. Againe, Faith is not to bee kept with Hereticke<sup>l</sup>. Which assertion little differeth from the opinion of some Puritanes, who teach, that promise (or Faith) is not

<sup>i</sup> Ier. 4. 2.

<sup>k</sup> Exod. 2. 8.

<sup>l</sup> Kin. 8. 31.

<sup>1</sup> Conf. Helv.

<sup>i</sup> ar. 16. & i. c.

<sup>30</sup> Gal. ar. 40.

<sup>Basil</sup> ar. 11. sect.

<sup>1</sup> Aug. ar. 16.

<sup>a</sup> Fard. of fashions 2. part.

<sup>b</sup> Conf. Basil.

<sup>ar</sup> 11. sect. 1.

<sup>c</sup> Test. Rhem.

<sup>an</sup> Act. 23. 12.

<sup>d</sup> Ibid.

<sup>e</sup> Hook. of eccl. pol. prae. f.

<sup>f</sup> D. Surcliffe

ans. to Iob.

<sup>Throck</sup> p. 46

<sup>b</sup>.

<sup>g</sup> Pol. of the Turk. emp. c.

<sup>24</sup> p. 74.

<sup>h</sup> Quodlib. p.

<sup>34</sup>. 68. Garnets arraigne.

<sup>i</sup> Test. Rhem.

<sup>an</sup> Act. 20. 12.

<sup>k</sup> Iuramentu propter falsam religionem prestatum non obligat. Bap.

<sup>Fickler</sup> de iure magistr. p. 11

<sup>1</sup> Cont.

Constant.

to be kept, when (as perhaps by the not erecting of Presbyteries in every parish) Gods honour, and preaching of his word, is hindred <sup>m</sup>.

Subiects be discharged from their Oath of allegiance, and may gather forces against their leidge Soueraigne, if he enterprize any thing to the hurt of his Realme, or of the (Romish) religion, was a determination of the Sorbonistes in a certaine conventicle of theirs at Paris <sup>n</sup>. And that magistrates, by their subiects, may be brought vnder to obedience of Lawes, was a conclusion of certaine Scottish ministers in a priuate Conventicle of Edinburgh <sup>o</sup>.

*Seditiosi non sunt qui resistent principibus, politicum, aut ecclesiasticum statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit.* saith a Frenchman <sup>p</sup>: yea (saith an Englishman,) whose works by T. C. are highly approoued, and commended, *Hunc tollant vel pacifice, vel cum bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium ordinum conuentus publicus* <sup>q</sup>: Subiects may not respect their oathes made vnto such Princes, which trouble the state of the Church, or Commonweale.

Finally, whatsoeuer Princes be (good, or bad) if they bee Women (say some,) oathes of allegiance then are not to be kept. Their words be these.

First, (aswell the States of the kingdome, as the common people) They ought to remooue from honour, and authoritie that monster in nature: so call I woman in the habit of man, yea a woman against nature raiging aboue man. Secondly, if any presume to defend that impietie, they ought not to feare, first to pronounce, and then after to execute against them (that is to say against women gouernours) the sentence of death. If any man be afraid to violate the oath of obedience, which they haue made to such monsters, let them be most assuredly perswaded, that as the beginning of their oathes, proceeding from ignorance, was sinne: so is the obstinate purpose to keepe the same, nothing but plaine rebellion against God <sup>r</sup>.

Lastly of all, whereas euery minister of the word, and Sacraments at his ordination doth sweare to obey his Diocesan in

<sup>m</sup> Geneva an.  
Math. 2. 12.

One of them  
hath deliue-  
red that if the  
Prince doe  
hinder the  
building of  
the Church,  
the people  
may by force  
of armes resist  
him Anst. to  
the Abstract.

<sup>p</sup>. 94.  
<sup>n</sup> Mercur. Gal.  
lobelg. l. 2. p.  
89.

<sup>o</sup> Bacchan re-  
rum Scoric. l.  
17. p. 202. b.  
<sup>p</sup> Euseb. Phi-  
ladelph. dial. 2  
p. 57.  
<sup>q</sup> Dud Fen. S.  
Theol. 5. c. 13

<sup>r</sup> Against the  
regim. of wo-  
men. 2. blas. p.  
53. b.

¶ The Gentlemen demands vnto the Bishops (printed ann. 1605.) p. 46.

all lawfull matters, certaine Gentlemen of the Puritan faction, writ thus vnto the Bishops of the Church of England, and printed the same, *vi.* The Canon law is vtterly void within the realme; and therefore your Oath of Canonickall obedience is of no force, and all your Canonickall admonitions not worth a rush?

*D. Hilar. contra Constantium August.*

*Non recipit mendacium veritas; nec patitur religio impietatem.*  
The truth admits no lie; neither can religion abide impietie.

1. Tim. I. v. 17.

Vnto the king euerlasting, immortal, inuisible, vnto God onely wise (be) honour, (and) glory for euer, and euer, Amen.

*FINIS.*

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